HISTORY

OF

BAALBEK

BY

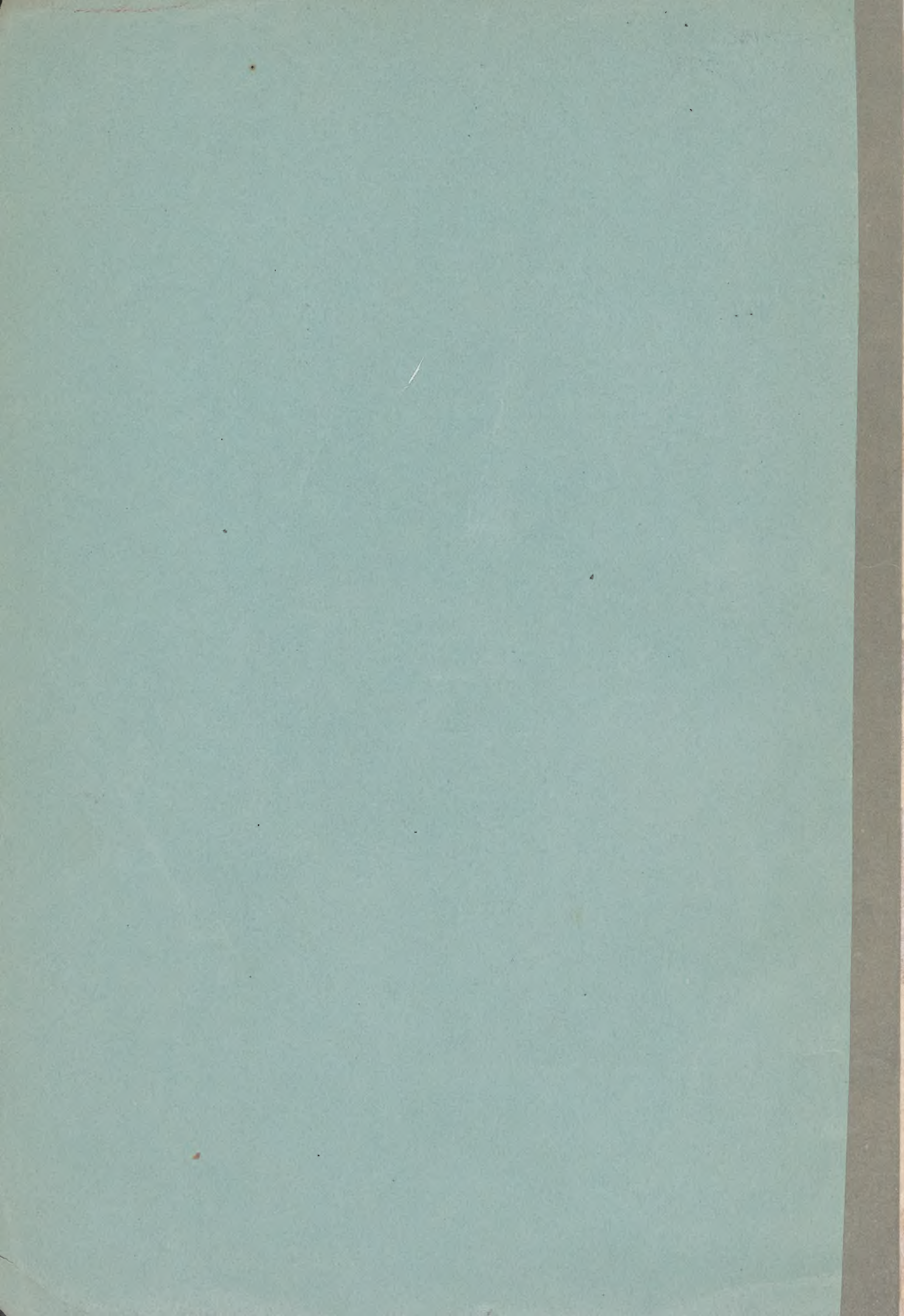
MICHEL M. ALOUF

APPROVED BY THE GEOGRAPHICAL SOCIETY OF PARIS,
AMERICA, GERMANY, BELGIUM, AND THE UNIVERSITY OF
UPSALA, ETC., ETC.

SEVENTH EDITION
Revised and corrected.

1905

Imprimerie des Belles-Lettres, Beyrouth.



General view of the Acropolis.

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mikha'il Musa Aluf

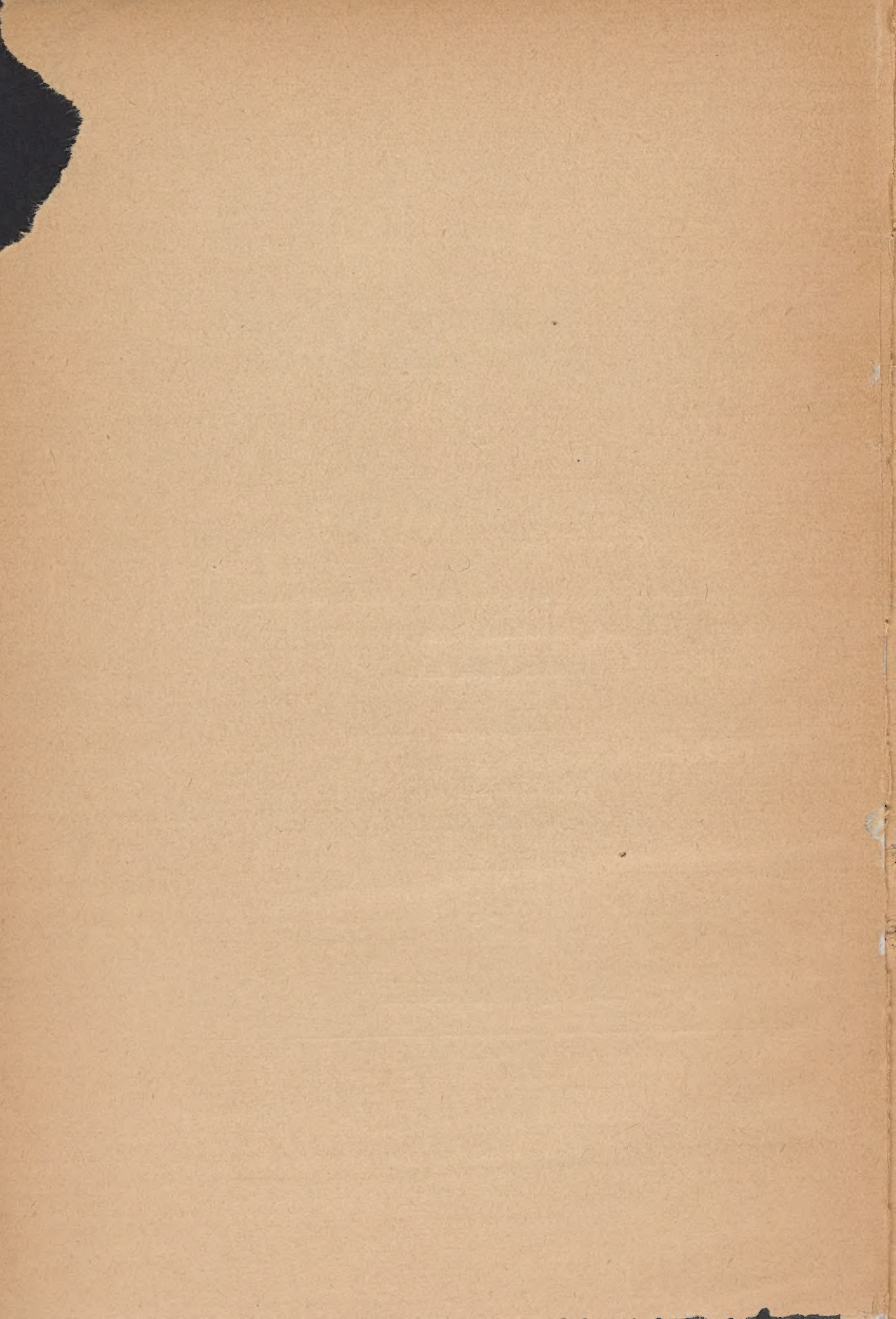
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INTRODUCTION.

Owing to the encouragement received from Scientific Academies, from the Press of different countries, and from several archæologists, who received favourably my history of Baalbek, I now offer to the public an entirely new edition.

It is by redoubled exertion, after fifteen years passed in conscientious study and researches, that I endeavour to merit their approbation, which will be to me a flattering recompense.

Let me be allowed here to thank the Geographical Societies of Paris, of the United States, of Germany, and of Belgium, for their kind expressions of encouragement.

Many additions and details have been added to this 7th. edition, which will make it a useful and interesting guide to the tourist.

The environs of Baalbek, whose history is so intimately connected with this city, occupy a large place in this volume.

Four different routes are suggested to tourists wishing to explore these surprising curiosities and picturesque sites.

Fortunately for Baalbek, his Majesty the German Emperor William II honoured it with his visit on the 10th of Novem-

ber 1898. His high and noble spirit, being greatly devoted to arts and learning, could not but procure to his nation the fame of exploration and search after the real history of Baalbek, thus leaving to the men of the future a restoration of what its temples have been in the past and a plan of what they are in the present condition, preserving the pictures of these great ruins against the lapse of years and attacks of time. After license was granted by the Ottoman Empire, his Majesty, therefore, deputed an authorized commission for this purpose. This commission comprised certain of the choice engineers and architects of his empire presided over by a celebrated man well versed in archæology. These men started their work in clearing, excavating, and exploring these ruins, and through hard work and constant labour continued from September 1900 till March 1904, they came to disclose in them what belonged to the Romans, what has been added by the Byzantines succeeding them, and finally what the Mohamedan invaders have increased in the way of building.

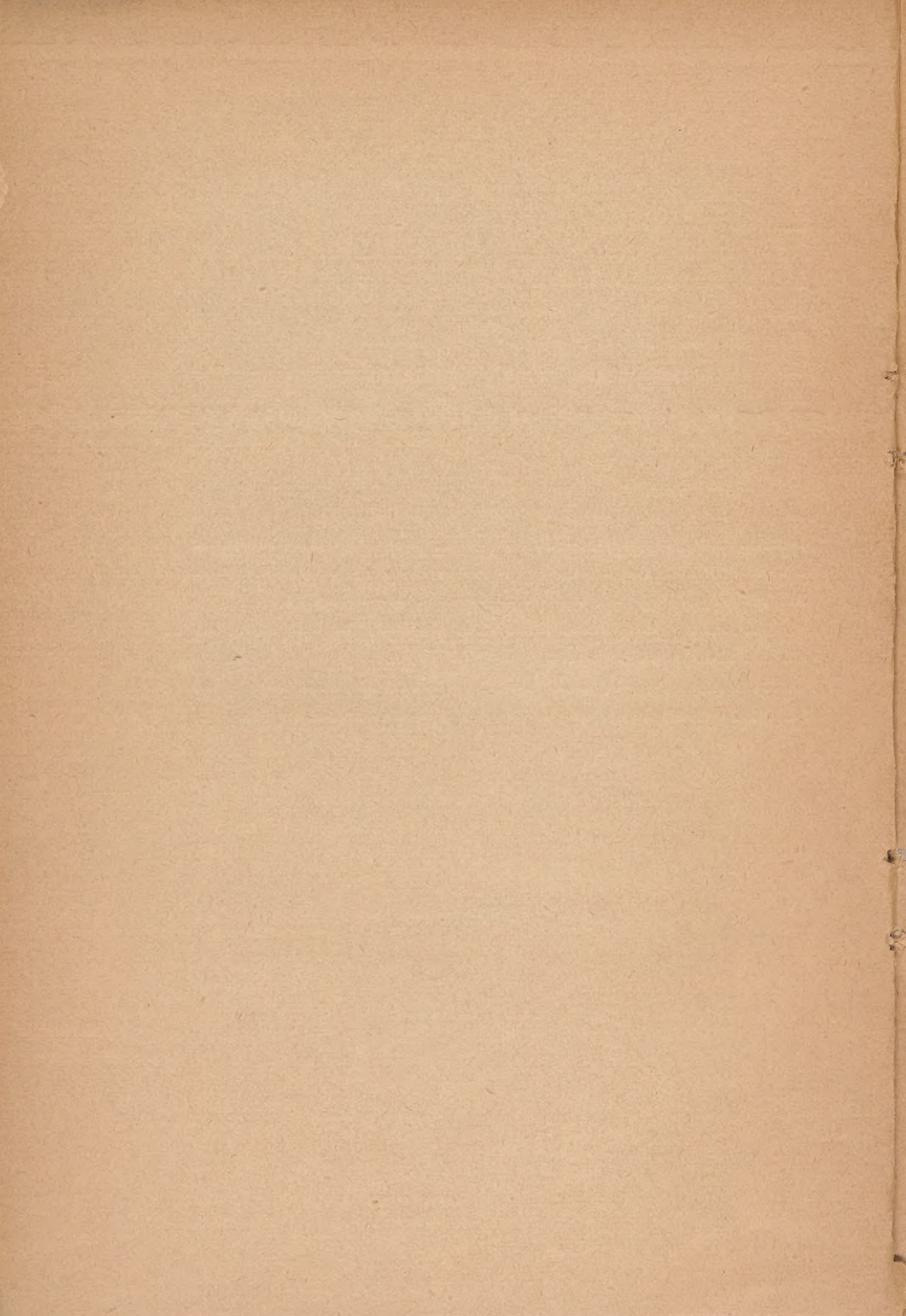
In what I formerly published in my English, French, and German books, I held to the then strongest proofs, relying at the same time, upon the most correct words about the history of the town. But, when the German Commission accomplished its aim, I found myself erroneous in some points and equally right in others; therefore, I took pains to correct in this edition the errors committed in the former and to make some new additions, basing my words upon, and consulting all the while the reliable truths that I have learned from the explorations of the learned men of the commission, and gained through my relations with them.

In the second edition of my book I have inserted two plans to explain, and give a clear apprehension of how these

temples were in former times and what they have come to in this, our present time. These two plans were up to this time, if not the most accomplished in their kind, the best ever drawn; but the members of the German Expedition have laid down a plan exceeding all the former ones in its accomplishment and the accuracy of its lines, comprising the numerous things they have discovered. I have been favoured by them in being chosen to collect all their plans and combine them into one whole, publishing the same in my book for the public interest and benefit.

Some authors, amongst others Murray, Hasket Smith, Meyer, have appreciated my first efforts and have drawn from them some quotations. I regret to say other writers who have done likewise have not been sufficiently conscientious to mention from whence their information was derived.

Admiring enthusiastically this country of the Sun, my native land, I wish to make known to others the beauties of Baalbek, happy if, while being useful to tourists, I can also make them experience the enthusiasm that I feel myself.



PREFACE

TO THE FIRST EDITION.

It would be perfectly useless to give, at the beginning of this book, the motives which have induced me to write it.

The celebrity which the ruins of Baalbek have acquired throughout the whole world, in addition to the eagerness which tourists display in coming to admire them, is a great encouragement to me in the task I have attempted. In fact, one is astonished when one comes face to face with those immense blocks, so artistically wrought and so cleverly constructed; one contemplates them, admires them, and then becomes silent.

And as no contemporary historian has ventured to disclose the secret of these gigantic monuments, nor the origin, nor the time of the foundation of this town, where so many almost fabulous things are to be seen, I considered that I should perform a service to my country, as well as to all those persons who visit it, if I gave a short sketch of its history, assisting myself in my task by numerous documents which I have with difficulty collected. I have also consulted the works of ancient historians, who have made mention of

the town, though unfortunately their allusions are vague. I have attempted to offer to my reader, not a voluminous history, which would confuse his ideas without giving him any information, but rather a clear little sketch, especially narrating events the authenticity of which has never been questioned.

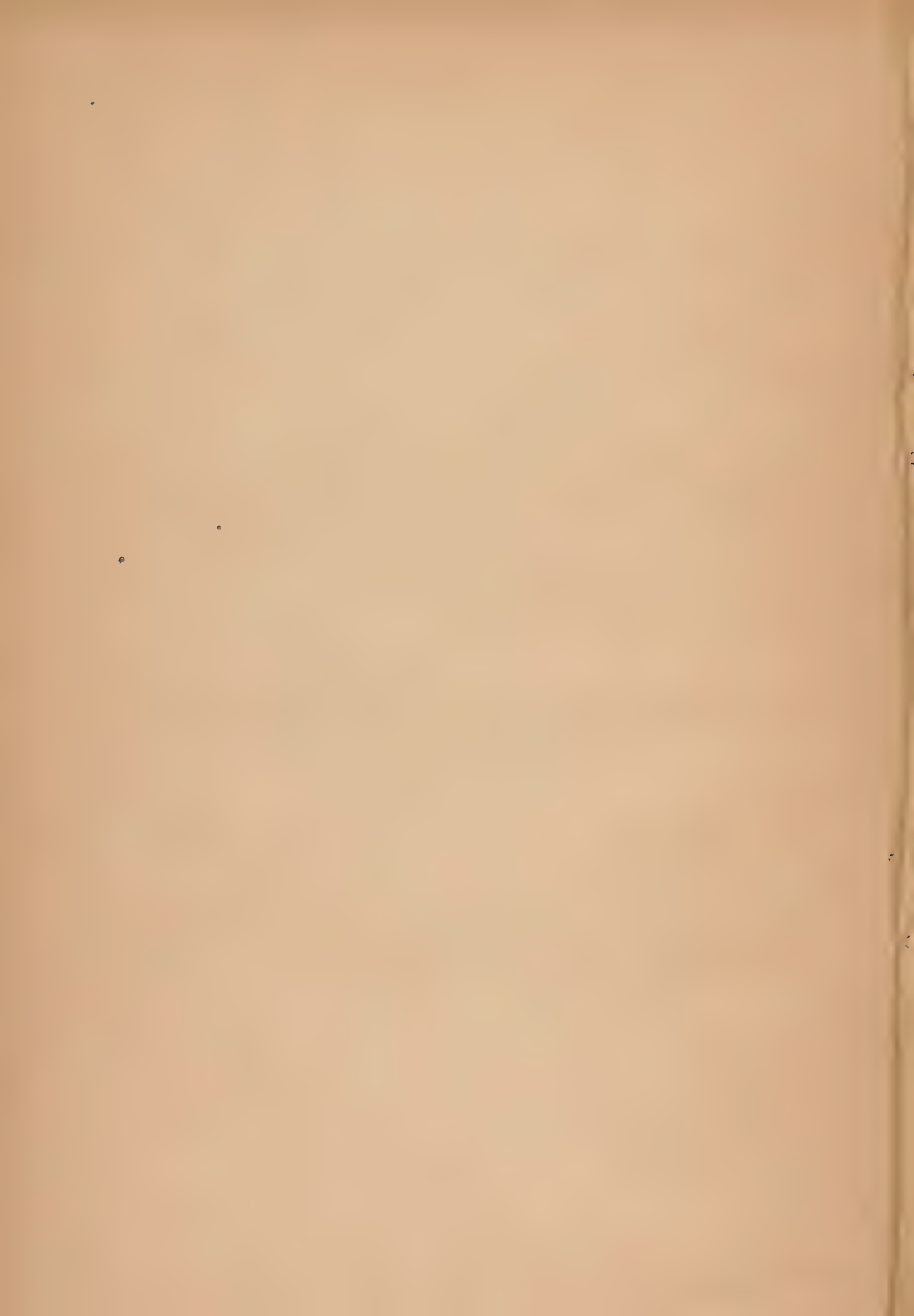
For fear lest my history should weary those who read it, I have sought to be very brief; but at the same time as interesting as possible. I do not venture to say that I have completely succeeded. But in any case, the reader, aware of my good intentions, will, I hope, excuse me, both by reason of my extreme youth, and especially on account of the difficulties I have had to surmount in writing in a language, which, though very dear to me, is none the less foreign.

(May 1890).

ABBREVIATIONS.

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S.	See
N.	North
S.	South
E.	East
W.	West
Ch.	Chapter
min.	minute
h.	hour
f.	feet
inh.	inhabitants
Met.	Metouali
pl.	plan



BAALBEK

CHAPTER I.

ITS PRESENT STATE.

Baalbek, one of the best-known towns in Syria, lies at the foot of the Anti-Lebanon mountains to the North of the plain of Béka' (formerly known as Cœle-Syria), 3850 feet above the level of the sea, 34°10 "lat. N.W. and 36°10" long. S. E., reckoning Greenwich meridian. It was once a large city; thanks to its position between Tyr and Palmyra and to the advantage it afforded as a commercial centre, it grew rapidly and soon became one of the most important Syrian towns.

Now it is the chief town of a casa (canton) which bears its name and is dependent on the Vilayet (province) of Damascus. Besides a garrison of gendarmes, the whole staff of officers and sub-officers of a regiment of the reserve (rédif) is stationed there, for which it serves as a centre for concentration in case of a call to arms. Baalbek contains 5,000 inhabitants, of which a half are Metoualis (chiites) a quarter are sunnites and

the rest Christians (1,000 Greek Catholics, 150 Maronites, 100 Greek Orthodox). The Greek Catholics have a bishop there. The Maronite archbishop always lives in Libanus.

Four mosques are to be seen there, of which only three are used, equally by sunnites and chiites; the other one which is falling into ruins was formerly a church dedicated to St. John; we shall speak about it later on.

Besides these Baalbek can boast of 7 small temples of Ouèlis; but they are in ruins. Of these the best known are: the temple of Naam and that of Sheik Abdallah, on the top of the hill which overlooks the town; to this last the Moslems dedicate a particular festival. They assemble in great numbers, provided with flags, drums and cymbals. As for the Metoualis, they have, as one enters the town, opposite the Grand New Hotel, the tomb of Khôlat, daughter of Hossein, son of Ali, cousin of Mahomet. After the defeat and murder of Hossein by the Ommiades, his family was led captive to Damascus; Khôlat died at Baalbek before reaching her destined place of banishment.

The Greek Catholics have the chapel of the prophet Elias, built a little outside the town, amidst the ancient quarries whence the huge blocks of stone for building the temples were obtained.

Baalbek contains three churches, one for each of the different creeds; 6 schools of 300 pupils with 15 masters, who devote themselves to the education of the young; some large barracks built on the ancient walls to the N. W. of the city, by Ibrahim Pacha the Egyptian; a large portion of this structure is in ruins.

The traveller will find at his disposal 3 well kept hotels. **The Grand New Hotel**, belonging to Mr. Antoine Arbeed.

The 2nd. hotel is the **Grand Hôtel de Palmyre,** managed by Mr. Péricli Mimikaki, is built on the site of the old theatre of the city ; we shall speak about it in chapter VI.

The 3rd. hotel is the **Hôtel Victoria** of which the landlord is Mr. Alexander Kourbage.

The houses of this town are for the most part of a mean appearance ; the Christian quarter however is remarkable for its cleanliness and good situation.

The majority of its inhabitants subsist on the produce of the land. Numerous gardens surround the town and give it a cheerful appearance. The favorite walk of the inhabitants of Baalbek is to the spring of **Ras-el-Aïn**; it is there that they assemble on fête days beside its clear waters on a green sward, shaded by beautifnl trees. To reach it one passes through a lovely avenue of willows, the interlacing branches of which form a verdant arch and afford a shelter from the rays of the sun. Quite near is an ancient mosque built by king El-Zaher Bibars in 1277 a. d. ; now it is falling into decay.

And at a distance of an hour and a half time, to the east of the town, there is a copious spring of fresh water, called Lejouge. The waters of this spring were formerly drawn to the town and temples. But the waters which irrigated the higher parts of the town were brought to a place on Sheik Abdallah's Hill, and were sent up through a column, called the Column of the Raheb (monk), which was composed of eighteen pieces pierced in the centre, and crowned with a capital in which was scooped a cistern to receive the water and distribute it. But recently this column fell into ruins. It was mentioned by Girard and Sautet in their visit to Baalbek in 1705 a. d., who give an adequate description of the same.

Professor Perdrizet in quoting the above travellers, made a wrong explanation that this column is that of Ya'at; whereas, this latter is in the plain to the West of Baalbek (1).

As to the aqueduct which carried the water to the temples and the first mentioned column, its ruins are still extant. The German Expedition has discovered a part of it, that to the East of the town, finding, as well, the cistern from which the water was distributed.

At the four corners of the town are four old buildings amidst the Mahometan tombs. On the East **Kobbat Satha,** which used to serve as the burial place of the emirs Harfouches, the former rulers of the country; the second, **Kobbat-el-Saadin** (cupola of the monkeys) is to the North of the barracks; it has also a beautiful eastern gate, which was made in 1410 a. d.; **Kobbat Douris** is the third, built in 1243 a. d., which one sees on the left of the road leading to Baalbek; the Arabs built it with columns taken from the acropolis. It is of octagonal shape, but is devoid of any attempt at style. Eight columns of red granite, without bases or capitols, support a dome which has completely fallen in. Between two columns there is a sarcophagus, which was placed on end, and served for a mihrab (2); now it has fallen down.

The fourth is on the hillock of the sheik Abdallah; it takes its name of **Kobbat-el-Amjad** from that of king El-Amjad

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(1) *Les dossiers de P. J. Mariette sur Baalbek et Palmyre, publiés et annotés par Paul Perdrizet*, p. 11.

(2) *Mihrab : a niche usually placed in the middle of a mosque, facing towards Mecca, to show worshippers in which direction to turn when praying.*

(Translator's note).

Bahram Shah who constructed it in 1199 a. d. The fluted pilasters, which are seen on the outside of the building, furnish a clear proof that it was composed of the same materials which were used for a former building.

The town was surrounded by Roman ramparts, which, commencing probably near Kobbat Douris on the west, stretched as far as the ancient quarries and thence to the summit of the sheik Abdallah; they then skirted the stream of Ras-el-Aïn and rose eastwards as far as the spring itself which in those days was within these ramparts. From this point they advanced Northwards as far as the burial grounds (Charaouni) and westwards to the barracks, built by the famous general Ibrahim Pacha, of which part still remains in a good state of preservation. There, in front of an Arab building (cupola of the monkeys) is the Roman North gate, well-preserved, with its wide cornices and beautiful sculpture. The N. W. angle, which is at this spot, touches on the N. the Arab ramparts which are equally well-preserved.

It is affirmed, and not without proof, that the Roman ramparts extended from this angle towards the walls which were near Kobbat Douris. Thus the acropolis was inside these ramparts and was a few hundred metres distant from the East, North and West sides. Accordingly, all these people, who imagined that the acropolis formed a part of the town-walls, are in fault: for whenever excavations are made in the gardens, ancient foundations of houses are discovered which prove the truth of our statements. Moreover in the gardens to the E. of Ras-el-Aïn, piled up foundations, stone gates and old traces of a large wall have been discovered, which once again bear witness that the Roman ramparts were on that spot. As to the Arab walls, traces of them are

still to be seen; the best-preserved portion is to be found where the barracks stand. They had not a circumference of more than 2 miles; for the town, about the period of the Arab, lost a considerable portion of its area. We can, therefore, conclude with certainty that at that time the acropolis formed a part of these ramparts on the N. and W.

The memorial inscriptions found in the ramparts give us to understand that the stones on which they are traced were conveyed there by the Arabs, at the time of the new walls (see ch. VIII.).

CHAPTER II.

THE CASA OF BAALBEK,

PRODUCE, LINES OF COMMUNICATION,

WATER-COURSES.

The casa (canton) of Baalbek comprises 69 villages the cultivated territory of which affords an area of 64,000 hect. It is bounded by the casa of Béka' on the South; on the East by Anti-Lebanon; on the North by the casa of Homs; and on the West by Libanus. Its inhabitants number more than 33,000 :- 15,000 Métoualis (chiites) 4,500 Musulman, Sunnites, and 13,500 Christians (6,500 Greek Catholics, 2,500 Greek Orthodox, 4,500 Maronites).

Produce: — On the whole, the soil of the casa of Baalbek is fertile except that of the mountainous districts. Wheat, barley, maize, beans, black vetch, silk, and almost every kind of fruit and vegetable, constitute its chief productions.

Vast forests, in which feed numerous herds of goats and sheep, cover the dependent part of the casa in Libanus. These forests supply the inhabitants of the canton as those of Damascus and Zahlé, with wood, charcoal, and tar which they use to a great extent.

Lines of Communication : — Despite the flat and even surface of the canton, the majority of its roads are neglected and badly kept in repair. Those which are most traversed are : a carriage road between Baalbek and Zahlé ; another which will join Baalbek to Homs is not yet completed. There are other roads also passable by caravans ; one, between Baalbek and Damascus, passes by Zébédani ; others connect Baalbek, Bécherré, Akoura, and Biskinta, and, as it were, intersect Libanus ; but these are only passable in summer. A road which traverses Anti-Libanus forms a connection with Yabroud and Nebk. The railroad between Baalbek and Damascus crosses the southern part of the canton.

The wide-gage railway crosses the casa from the South to the North. It has in it three stations : -- Baalbek, Lebouet, and Ras stations.

Water-courses : — The canton is more abundantly watered on the East than on the West. Numerous streams irrigate it ; the following are some of the most important :

The Litani (the old Leonthés) takes its rise in a swamp near Hoche Barada, at two hours' distance from Baalbek. After a course of 112 miles, it empties itself into the Mediterranean near Tyre.

The river Yahfoufa rises in the gorges of the Anti-Libanus mountains, near Maaraboun. During its rapid course it receives the waters of the Sergaya and Gaydat Nebi-Chite, passes through the valley of the Yahfoufa, waters 12 villages, and finally empties itself into the Litani below Rayak.

The El-Assi, the most important river of Syria, takes its rise from the intermittent spring of the Allak at a distance of 2 h. north of Baalbek. In winter the Allak, swollen by the numerous torrents which join it, crosses the northern side

of the canton, joins the waters of the Leboué and continues its rapid course to the borders of the canton. There it joins the ever-flowing Aïn-el-Zarka and then takes the name of the Orontes or El-Assi. After flowing through the north of Syria for a distance of 165 miles, it discharges its waters into the Mediterranean, near Souaydié.

Environs : — In order to give an exact idea of the environs of Baalbek, and the better to explain the charms and the interests which they offer to the tourist, I will trace 4 different roads which will permit of their being thoroughly visited.

ROUTE I.

FROM BAALBEK TO THE CEDARS.

Having gone through the gardens and orchards, which surround the town of Baalbek, and give it an enchanting appearance, and having seen quite close its ancient ramparts and its barracks, one has before one the plain of Cœle-Syria which, if it were well cultivated, would be one of the most fertile in the world. After a walk of three quarters of an hour one arrives at *Ya'at* a badly-watered village, inhabited by 600 Métoualis and 200 Greek Catholics.

On leaving Ya'at the traveller sees two roads from which to choose, but the one to the right will lead him to his destination. At a distance of 40 min. from there, one perceives in the plain, on the left, the *columm of Ya'at* which can be reached after a deviation of five minutes from the road. It is composed of 16 stones, crowned with a small corinthian capital, and is placed on a pedestal with steps. Its total height

is about 65 feet. An undecipherable inscription is to be seen on its north side. No further trace of building is to be seen any where near it. Tradition says that Saint Helena travelling from Constantinople to Jerusalem in her search for the cross, raised at each of her stopping places one of these monuments, first as a souvenir of her journey and then in order to transmit with more rapidity the news of the discovery of the true cross. It would be more reasonable to say that this column is a commemorative monument of some battle which occurred in this neighbourhood.

Deir-el-Ahmar — an hour further on, is the first village one comes to after leaving the columm of Ya'at. Its inhabitants (consisting of 1,000 Maronites) have only some turbid and reddish water with which to quench their thirst. It possesses two churches and a school of 40 pupils and is surrounded by forests on all sides.

To go from Deir-el-Ahmar to Aïnata a guide is indispensable. When one has left the oak and juniper forests which adorn this part of Libanus one arrives after an hour and a half's walking at a poor Maronite hamlet, Mouchaytieh; lastly an hour afterwards *Ainata* is reached with its mean appearance and wretched houses. However, its situation is very beautiful and its climate healthy ; situated in a valley planted with huge walnut trees, it is inhabited by 200 Maronites who possess a small church.

Ten minutes from the village in a northerly direction, a spring of fresh water issues from the ground, where the traveller can quench his thirst after his long walk. The road which one follows to the left after leaving the spring, is zigzag and almost perpendicular; but splendid views are seen from time to time to recompense the traveller for his fatigue.

At the end of 1 ½ h., one reaches the culminating point of the Djebel-el-Arz (Mountain of Cedars) which is generally covered with snow. One has then reached a height of 7700 ft. From this considerable height a ravishing panorama awaits the traveller. At his feet stretches mount Libanus, intersected by numerous valleys and covered with vast forests. The lake Yammouneh recalls in miniature the enchanting lakes of Switzerland. The plain of Cœle-Syria, an immense and fertile plateau, opens on the view, dotted with villages and occasionally intersected by streams. In the back-ground Baalbek is seen like a queen luxuriously seated on a verdant throne, on one side Anti-Libanus, and on the other the plain. Further, on the right, the lofty summit of mount Hermon stands out from the Anti-Libanus on an azure-blue background. On the other side the view is not less attractive. First the forest of the Cedars is seen, flanked with mountains, which extend all round like a vast amphitheatre. Then one notices, one after the other the villages of Béchérré, Hasroun, Ehden, etc., etc., as far as Tripoli. Lastly, the sea forms the horizon, mingling in the distance its greenish-blue with the azure of the sky.

One then descends by a path no less steep than the ascent one has just climbed, and in 1 h. 20 min. one reaches the spring of Quadischa. Ten minutes afterwards the *Cedars*, the traveller's goal, are at hand.

These trees are undeniably the most lofty of the vegetable kingdom. Their height reaches 100 feet. The cedar, which belongs to the family of cone-bearing trees, is characterized by its acicular and ever-green leaves. Its broad boughs and branches extend horizontally. Its fruit is a cone of a dark brown colour. Its wood, which is odoriferous and of great

solidity, contains a fair quantity of bituminous resin which prevents it from being attacked by moisture or eaten by worms. Pliny describes the cedar of Crete, Africa, and Syria as the wood which is most prized and most hardy. As a proof of its solidity we can quote the temple of Diana, the roof of which, constructed of this wood, lasted for 400 years. The temple of Apollo in Numidia was in equally good preservation after more than 1500 years.

The Bible speaks in praise of the Cedars, their number, their height, their size, and their utility for masts, edifices and statues (1).

David and Solomon made use of them, the former for his palace, the latter for the temple at Jerusalem (2).

Numerous forests covered the heights of Libanus at that time. Profiting by this, Solomon set 30,000 men to work at cutting down the Cedars and cypresses. These workmen relieved each other every month in bodies of 10,000 each (3). Hiram king of Tyre, the ally of Solomon, made from this wood numerous rafts which were towed by the ships and so sent to Jaffa.

Zerubbabel in constructing the second temple also made use of these trees (4)

The historian Josephus says in his turn that Herod the Great employed Cedars for the restoration of the temple. Even the Cross of Our Saviour is supposed to have been made of cedar-wood. Others again say that the cupola of the church of the Resurrection at Jerusalem is also made

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(1) *Es.* XXVII : 5; XXXI : 3; *Ps.* XCII : 12; *Es.* XLIV : 14.

(2) II *Sam.* V : 11 ; I *Kings* V : 6.

(3) I *Kings* V : 13.

(4) *Es.* III : 7.

of it. Of all the forests which formerly covered Libanus only five remain to day ; the finest and the most celebrated is the one near Bechérré. Of this we will say a few words.

This little wood at an altitude of 6.300 f. rises at the foot of Dahr-el-Kadib (the summit of which attains the height of 10,200 f.) on the brow of a verdant hill. Its circumference is more than a half-mile. It still consists of over 400 trees, amongst others, 12, the oldest, are on the S. E. eminence ; the others are more or less small ; they are all surrounded by a wall. In the middle of this forest is a Maronite chapel, to the W. of which the oldest and largest trees are to be found, which, at a yard or so above the ground, have a circumference of 56 f. The Maronites religiously respect this forest to which they come from far to celebrate the feast of the Transfiguration.

In order to return to Baalbek, one takes a road which goes through the W. of the Aïnata valley, and after an hour's walk one reaches *Yammouneh* (containing 100 Maronites, 100 Metoualis and one church), pleasantly situated near a small lake, 3,100 f. in length by 1,500 f. in breadth. Numerous springs, issuing from the surrounding rocks, empty themselves into this lake. One specially notices that of Nahr-el-Arbeïn (the spring of the forty, so named because at the time of the feast of the 40 Martyrs its waters flowed abundantly from the foot of a rock on the W. of the village) which, on its issue, forms a cascade which tumbles and dashes along on a rocky bed ; then after having been used to turn some water-mills it loses itself in this same lake. As for the lake itself it has no other outlet than large sluice. Towards the end of summer it is completely dry, for the springs which supply it undergo the same fate.

On the other slope of the hill, and at a point opposite lake Yammouneh is the spring of Afka, the ancient Aphéca, which forms the river Ibrahim (formerly called the Adonis). The people of Libanus think that the spring of Afka is an outlet of lake Yammouneh, for their waters flow and dry up at the same time.

On the W. of the village, near the lake, are traces of a temple raised to Venus. This confirms the ancient myths which assert that Venus, fleeing from Typhon who had killed Adonis, changed herself into a fish of this lake. They declare besides that Venus is the same as the Egyptian Isis, who took refuge in lake Aphéca and inhabited Libanus. Mythology also relates that Dercetis, the daughter of Venus, having thrown herself into lake Aphéca, was saved by fishes. Doubtless they meant to say lake Yammouneh, for at Afka and in its neighbourhood no lake has ever existed, whilst at Yammouneh there is not only a lake but there are also traces of the temple we have just spoken of. Besides, the traditional belief of the people of Libanus that the waters of Afka came from lake Yammouneh only strengthens our opinion.

One now turns eastward, skirts some little valleys, and traversing some woods, arrives after 2 hrs. at *Bétédi'i* (100 Maronites), a small miserable village, which, however, rejoices in a lovely situation. Built on a small plateau at the foot of Libanus, this village looks over the plain. In the middle of the village one can see the ruins of a tower built of enormous stones. At a distance of 5 min. in an easterly direction, is a convent of Maronite monks where fragments of columns and corinthian capitals are found. Five minutes from the convent to the north and near the road which we have just described

is a stone on which can be read a Latin inscription which we give in chap. VII : 9.

Further on, half an hour from Bétédi'i, one passes by the ruins of a large and ancient monastery, called *Deir-Eliante* of which there only remain some few scattered fragments here and there, One hour later one reaches Ya'at, of which we have already spoken, and from there to Baalbek is only a distance of 50 minutes.

ROUTE II.

FROM BAALBEK TO ZAHLÉ.

Carriage road of 30 kil.

After following the carriage road westwards for 15 min. one reaches Kobbat Douris (page 4). Five min. further on to the S. W. one can see *Douris* on the left, a village which contains 450 inhabitants, chiefly composed of Maronites; and 35 min. afterwards, 15 min. on the right of the road, one can see *Mejdeloun* (300 inhab., Greek Cathol. and Met.) where one perceives some ancient columns and a lintel of a door of heavy moulding. An hour further on, the village of *Talia* (500 Greek Orth. inhab.) appears on the left side of the road, with a church and school. Thence, turning westward, one passes a little spring and at the end of 35 min. reaches the bridge of Litani. Twenty min. further, one comes to *Beit Chama* on the right (300 inhab., Met. and some Gr. Cath. and Orth.). The village of *Bednael* (600 Met.) is situated 10 min. further on (5 min. to the right of the road) in a green valley. Ten min. to the right is the village of *Kasr-Néba* (300 Met.)

situated on a raised plateau, surrounded by mountains. In this village are to be seen traces of an ancient temple, with some few ornamentations. Twenty five minutes afterwards one has on the right (10 minutes off the road) at a certain elevation and close by the mountain, *Temnin-el-Foka* (300 Met.), quite close to which are to be seen some ruins, called *Hosn Bounbousch*, and several burial vaults with entrances in the Phœnician style. Soon afterwards, 5 min. on the left in the plain, *Temnin-el-Tahta* (400 Met.) four minutes afterwards (15 minutes from the road) one reaches the village of *Niha*, situated behind a hill on which stands the remains of an ancient temple; which was afterwards transformed into a powerful fortress. The German Expedition came across the statue of the Heliopolitan Jupiter in the church of this village. They carried it to the town, and by, and by will convey it to the Berlin Museum.

In the village, other very interesting ruins bear witness by their inscriptions that one has before one a temple, dedicated to the Syrian god Hadaranis, whom penitent virgins used to serve (see chap. VII).

The German Expedition has excavated the ruins of Hosn Niha in the mountain, forty minutes from the town to the West; while the architects of the said Expedition have made out a plan of a magnificent temple, which used to stand there dedicated to the worship of Jupiter Heliopolitan, resembling in its architecture and bearing the small temple in Baalbek. They have also brought to light the ruins of a Byzantine church.

At the end of 25 min. one passes through the village of *Ablah* (800 Gr. Cath.). In front of Ablah, on the mountain, is the village of *Nebi-Elia* (the prophet Elijah), surrounded by

beautiful vineyards; in the centre of this village is built a small mosque, which is dedicated to the prophet whose name the village bears. Then, at 15 min. from Ablah, on the right, and 15 min. from the carriage road one sees the large and beautiful village of *Fourzol* (1,500 Gr. Cath.) possessing a church and two schools. This village is a very ancient one; in the time of the Romans it was called probably *Mariamnansis*, which is mentioned in the writings of the christians of the first ages. Fourzol became an episcopal see in the 5th. century and up to this day the bishops of Zahlé bear the title of bishop of Zahlé, Fourzol, and Békaa.

To the north of this village are to be found some burial caves, called *Moughre-el-Habis* (caves of the hermit); some of them are adorned with very rough sculpture. Half an hour from these caves, and on the mountain, are seen the ruins of an ancient temple in front of which there is an obelisk crowned with laurels. Twenty five minutes after leaving Fourzol, one comes across *Karak Nouh* on the right (400 inhab. of which three quarters are Gr. Cath. and the rest Met.). In the centre of the village there is an old mosque which the inhabitants affirm to be the burial place of Noah. They believe that after the flood, this patriarch came to live at Békaa and died at Karak where he was buried. His tomb is about 100 feet in length; for according to the legend Noah was a man of gigantic height. Others even go so far as to maintain that the enormous sepulchre contains only the leg of the giant patriarch, who, the inhabitants assure us, could put one foot on Libanus and the other on the Anti-Libanus.

Bibars, the mameluk sultan of Egypt, after his accession in the year 1258 a. d., visited this tomb and wholly restored it. Finally the Metoualis also repaired what the ravages of

time had destroyed. An inscription, to be seen on this monument, attests that it was a fortification, built by the Romans.

Five min. from karak is *Maallaka*, the chief town of the canton of Békaa. It contains 2,000 inhabitants, chiefly christians (Greek Cath. and Mar.). This little town possesses five churches of which one is protestant, as well as huge gardens close to which on the S. E. is the station of the railway running from Beyrouth to Damascus. Maallaka joins Zahlé, from which it is only separated on the S. by a dense grove of poplar trees; whilst on the west the houses join without any line of boundary.

Zahlé (at the height of 3,100 feet) is a town of 20,000 inhabitants (17,000 Greek Cath., 1,800 Mar., 1,200 Gr. Orth.) forming alone a kaïmakamiat, dependent on the jurisdiction of Libanus. It is charmingly built in the shape of an amphitheatre, on the two slopes of a beautiful valley at the bottom of which rolls the Bardouni with its foaming waters; this river irrigates the beautiful gardens which serve as walks for the numerous lovers of country-life who pass the summer in this town.

Zahlé, a town entirely composed of christians, is the see of a Greek Catholic bishop and of a Greek Orthodox bishop. It possesses 13 churches (9 Greek Cath., 2 Greek Orth., and 2 Maronites). There is also there a protestant church and two convents, the one of Saint Elijah for the Greek Catholics, and the other for the PP. Jesuits. Besides, there are 11 primary schools and 6 secondary ones (3 for girls and 3 for boys) to impart instruction; two of these schools are directed by the PP. Jesuites, two by the Greek Catholic bishopric, and two by the American and English Missions. Zahlé is a very busy

town. Its commerce is considerable and consists of cattle, wool, cereals, and grapes. It possesses also a large tannery, perhaps the only one in Syria.

From a historical point of view, Zahlé presents no features of interest. It is quite a modern town; mention has never been made of it before the end of the seventeenth century, during the wars of the emirs of Libanus. In order to escape from the tyranny and oppression of the Harfouches (the emirs of Baalbek), the Christian inhabitants of this last town fled for refuge to Zahlé, having noticed its inaccessible position. It is because of this that to day two separate parties are to be found there; the Baalbekins and the Rassiotes, who originally came from Ras-Baalbek, a large village of which we shall speak later on.

In 1860 the whole of Syria was agitated by the quarrels of the Christians and the Druses. Zahlé had a large share in these disasters; it was taken by assault and completely burnt.

ROUTE III.

FROM BAALBEK TO ZÉBÉDANI.

One has scarcely left Baalbek, in a southerly direction before one finds oneself close to the old quarries where lies the famous store, called by legend Hajar-el-Hibla (see chap. VI). Thence one skirts Anti-Libanus and at the end of 25 minutes reaches Douris on the right, of which we have already spoken. After 50 minu. one enters a desert valley at the bottom of which flows a little spring which supplies the

necessary water for the 200 inhabitants of the neighbouring village of *Taybeh.* Half an hour later one leaves *Brital* (880 Met. and a very small number of Christians) ten min. to the right, at the foot of a little hill; this village is believed to be the ancient Berothaï (see Sam. VIII : 8). The inhabitants of Zahlé burnt it in 1855 to avenge one of their citizens who had been murdered by the people of Brital. Half an hour further on one sees *Hortaalah* (300 Met.) at the head of a barren and rocky valley down which, in winter, rushes a foaming torrent. Thence the road rises slightly for an hour through *Nebi-Schit* (800 Met.) in the middle of which is a mosque, which, according to the inhabitants, contains the ashes of Seth (?) who has left his name to the village. The Métoualis make it a duty to visit the so-called tomb of the ancient patriarch.

The road continues to rise for 15 min. to the summit and then it descends precipitously by a difficult path to the bottom of a valley where flows the river Yafoufa. Quite close, in the village of *Janta*, surrounded by gardens which one leaves on the right to go up the river and reach *Yahfoufa* (75 Met.) after half an hour, a village in the midst of wooded mountains. This village has a station on the railway between Beyrouth and Damascus.

Still ascending the river, one crosses, at the end of 20 min., a bridge called Jisr-el-Roummané. After 28 more min., *Sourgaya* (800 Metoualis) appears on the side of a barren mountain; however, this village possesses some lovely gardens, watered by a plentiful spring. After an hour's walk towards the S. W. one reaches *Ain Houar*. Twenty five minutes from this hamlet, the road branches off in two directions; that on the left leads up a winding path to

Bloudan (at a height of 4,800 feet) at the summit of a lofty hill, whence a most picturesque scene unfolds itself to the traveller's gaze.

Following the road to the right one reaches the little town of *Zébédani* at the end of half an hour, at a height of 3,900 f. The inhabitants number 3,000, of whom two thirds are Mussulman Sunnites and one third Greek Orth. and Greek Cath., and they live on the produce of the huge orchards which give this town a lovely appearance. Quite close to it, springs the source of the Barada which waters Damascus and its neighbourhood.

From Zébédani to Damascus one has to follow the tortuous course of the Barada for 8 hours, flowing down a charming valley which, thanks to the luxuriant plantation, affords one a most ravishing panorama.

ROUTE IV.

FROM BAALBEK TO THE SOURCE OF THE ORONTES.

Following the slopes of Anti-Libanus eastwards for 1 h. 10 min. one reaches *Nahlé* (250 Met.) which is built in a deep valley down which rushes a large stream. In the middle of this village are to be seen the ruins of an ancient temple the basement of which is composed of two rows of blocks; there only remain some courses of pilasters ornamented with a frieze. Twenty minutes from the village towards the S. E. is the source of the Lejouge, whose fresh and limpid waters used to be led by two canals to the stronghold (at the temple)

and to the town of Baalbek. Now the canals have been destroyed and the water disappears in the fields near the town. There still exist some traces of communication by canal which are attributed to the Romans.

After crossing the verdant valley of Nahlé one proceeds along the slope of a hill towards the N. E. and at the end of 50 minutes reaches *Iounin* (1,200 inhab., 1,100 Met. and 100 Sun.). This is a large village situated at the bottom of a little valley where flow several springs, irrigating some lovely gardens. Then the road rises and falls over several little hills and valleys for half an hour, till one reaches the spring of Ahla which flows out of the foot of a rock and waters the hamlet of *Resm-el-Hadeth* (the boundary of the frontier) which one leaves on the left. The word "Resm-el-Hadeth", says Murray, perhaps means that it has some connection with the boundary of the Promised Land.

Then one ascends slightly for an hour and reaches an eminence commanding a splendid panorama. The vast plain of Cœle-Syria stretches out to the S. like an immense chess-board dotted with villages. The dry and arid Anti-Libanus extends northwards as far as the confines of the vast and sterile desert of Palmyra. Opposite to it Libanus forms a striking contrast with Anti-Libanus by its dense woods and numerous forests. It stretches northwards where it loses itself in the horizon. The beautiful lake of Homs glittering and smooth, like an immense mirror, appears in the distance, but it is very often shrouded in mist. Nearer, is perceived the ancient monument of Kamouh-el-Hermel (see page 26).

From this height one descends slowly for an hour and arrives at *Lébouch* (150 Met.). « The form "Lébouch" exactly corresponds to the Hebrew word "Léboa" translated in the

Bible in some places "entrance to", in connection with Hamath, as, e. g., Numbers XXXIV : 8, where the correct reading might be, from mount Hor ye shall point out your borders to Léboa of Hamath ».

« Hamath in this case would mean the whole district of which the city of Hamath was the capital (com. "Great Sidon", "Gadara", etc.). In Ezek. XLVII : 15, the same word is used in conjunction with Zédad, and is there translated "as men go to"». This reading in that case, should be : « this shall be the border of the land towards the north side, from the great sea, the way of Hethlon, Léboa, Zédad, etc. If this be so, Léboueh is an important station as marking one of the boundary-points of the Promised Land. The proximity of Resm-el-Hadath (see above) would seem to favour this idea. "The entrance of Hamath" has hitherto been generally considered to refer to the plain of the Bukei'a between the range of Libanon and the Nusairîyeh Mountains ; but we prefer to read "Léboa" as the name of a place, and fix it at this village of Léboueh » (1).

In fact the two ranges of Lebanon approach each other so nearly at this spot that they allow of no other entrance to the country of Homs and Hamath than through this village.

The country which surrounds Léboueh is one of the most fertile in the canton; it is watered by numerous streams coming from a single and large spring which, rising 3. m. towards the East, foams along with a mighty roar. Tradition asserts that the famous Zénobie led, in a great canal, a large quantity of the waters of this village to Palmyra, the capital

(1) *Murray Handbook to Syria and Palestine R.* 47 *P.* 378.

of her kingdom. The stream, which disappears at the entrance of the desert of Palmyra, after having watered some few villages, is called El-Kanat (the Canal). Some traces of connection by canals, scattered here and there in the desert, form a striking proof of the statement we have just made.

In the same village one can see the ruins of a temple, formerly transformed into a fortress by the Arabs.

In 1170 the neighbourhood of Léboueh witnessed a bloody fight between the Muslems and Crusaders. Chéhab-Eddin Mahomet, the Seldjoucide, the commander of the fortress of El-Biré, marched at the head of 200 horsemen in the service of the sultan Noureddin. Arrived at Léboueh he went out with his horsemen to hunt; he soon met 300 crusader horsemen who were making an expedition into the country under the command of the Grand-Master of the Hospitalers. A desperate fight ensued. The Crusaders strewed the earth with their corpses and those who escaped the slaughter fell prisoners into the hands of the conquerors.

From Léboueh the road makes a détour of 5 min. before reaching the spring. Then one follows the course of the Kanat. After a quarter of an hour one finds oneself opposite *Nébi Osman* (with 100 Met. and one mosque) and ten minutes afterwards one passes through *El-Ain* (500 Met.) whose beautiful situation overlooks some luxuriant orchards. In this village, which was the residence of a branch of the family of the Harfouches, now lives a justice of peace.

One then proceeds for ten min. over some little hills and reaches an eminence which overlooks *El-Fakieh*. One reaches this village, after 8 min., by a rugged and difficult path.

This village, surrounded by hills and precipitous rocks, contains 800 inhabitants of which two thirds are Greek Cath.

and the rest Sunnites. One sees there a church, a school, a mosque, and a bazar. The chief industry of the inhabitants consists of carpet-making.

On leaving this village and ascending for 5 minutes one reaches a little plateau on the edge of which *Ras-Baalbek* is built, which one reaches after 20 min. walk. It is the largest village in the canton; its 2,000 inhabitants, strong and healthy, are all Greek Cath. and possess a church, a school, and a convent under the patronage of Notre-Dame of Ras, built in 1790 by Mgr. Joseph Sakr, the melkite bishop of Homs. This village used to be much larger than what it is at the present day; the majority of its inhabitants, owing to the exactions and oppression of the Harfouche emirs, fled to Zahlé as we have already mentioned. One can see there traces of two ancient churches, of which one was built in the middle of the village and the other to the W. of it. By the side of the latter, some old ruins are to be seen which are believed to be traces of a Roman aqueduct.

Some writers think that Ras-Baalbek corresponds to the ancient *Conna*, of which mention is made in the itinerary of Antoninus; and the Rassiotes affirm that their village was once called *Connayet*, which is only an alteration of the old name.

This village has, to the N. of it, a little spring which one passes as one takes a N. W. direction. After crossing some vast plots of ground planted with fig-trees, one finds oneself in the plain. At the end of 2 hours one is close to Mount-Libanus. Then the road becomes more hilly; one has to ascend and descend several times for 20 minutes; then one comes upon a grassy meadow surrounded by perpendicular rocks and steep mountains. It is from a large pond, shaded

by venerable plane-trees, in this meadow, that the *Aïn Ez-zarka,* the principal source of the Orantes, silently issues. Thirty paces off another source, in strong contrast to the first, gushes out with a loud roaring sound, only to immediatly join the other.

Five hundred steps from the source in an eastward direction is hewn in a perpendicular rock of a height of 300 feet, *Deir Mar Maron,* which commands the valley where the Orontes rolls and precipitates its foaming waters over a mass of rocks. It is an immense artificial cavern of three stories in which are cut in the living rock some altars, a staircase, and some small cells which are believed to have served as an abode for St. Maron, the founder of the Maronite community. Some loop-holes cut into the walls, are an evidence that this convent was used as a fortress by the Arabs.

Half-an-hour from the source of the Orontes, to the N. E., is built on a hill the edifice called *Kamouh-el-Hermel* which commands a view of that part of the plain which is between Homs and Mt. Hermon It is constructed on a foundation of basalt, 1 m. 10 in height. It consists of two square stories; the lower one, of a height of 7 m. by 9 m. in breadth, is adorned with bas-reliefs depicting hunting scenes, but now two stags on the North are all that can be seen; on the 2nd story, which is 6 m. in height, is a pyramid of a height of 4 m. 50, which monument is situated on the northern confines of the canton.

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CHAPTER III.

HISTORY.

Different names of the town : — The word Baalbek is an alteration of the Syriac name Baal-Bah or is derived from the phœnician Baal-Beka. The first syllable Baal corresponds to « Sun ». The Syrian termination Bah means « Town ». As to the phœnician ending Beka it means « country » if it stands for the Arabic word « *Bokaat* (بقعة), country ». However in the recently discovered phœnician inscriptions the word Beka has the meaning of « Town ». In Egyptian the word Baki also corresponds to « Town ». Hence we can safely conclude that « Baalbek » means « Town of Baal ».

The name *Heliopolis,* which is the literal translation of Baalbeck, was given by the Seleucides and adopted by the Romans, but the natives have always preserved the Semitic name which they revived under the domination of the Arabs. The word Baalbek is mentioned in the poetry of Amrou'-el-Kays, the Homer of the Arabs, who lived in the 6th. century, prior to the conquest of Syria by the Arabs (1).

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(1) لقد أنكرتني بعلبكُ واهلها ولابن جريحٍ في قرى حمص انكرا

Mythology and Tradition : — Baalbek is included among the most ancient cities of the world. All the nations, particularly the Arabs, who took possession of it, have dated its foundation from time immemorial. According to their legends Adam and the patriarches inhabited the country round about Baalbek, and so they affirm that Adam inhabited *Damascus* and that he died at Zébédani : that *Abylène* was the scene of the murder of Abel whose name it preserves : *Nébi Schitt* was the residence of Seth ; and its inhabitants to-day venerate his tomb : Noah was buried at *Karak-Nouh* and his son Shem at *Ham*, a town in Anti-Libanus, 3 hrs. from Baalbek ; Cain, in consequence of the curse that Jehovah uttered against him, constructed, so say the same legends, the town and fortress of Baalbek to serve him as a place of refuge.

Estfan Douéhi, the maronite patriarch, speaks of Baalbek in the following terms : « traditions state that the fortress of Baalbek on Mt. Libanus is the most ancient building in the world ; Cain, the son of Adam, had it built in the year 133 of the creation, in a moment of frenzy. He gave it the name of his son Henok and peopled it with giants who were visited for their iniquities by the flood ».

Rev. J. Goujon relates that some authors, as well as prince Radziville and the inhabitants of the country, assert that the demon Echmoudi was the founder and builder of Baalbek, and they refuse to admit that a human being could reach such perfection and skill as to be able to construct so fine a building, with such enormously large blocks (1).

A well known English traveller is of the same opinion as the Orientals who maintain that Baalbek dates back before

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(1) *Man Obser. His.* 2, 4.

the flood. He says that the gigantic materials employed in the constructing of the monuments of Baalbek must have been transported by the mastodon which existed in the time of Cain (1).

The Arabs assert that Nimrod, who reigned at Libanus, ungrateful to his Creator, became rebellious to his laws, and founded idolatry. His contemporary, Abraham (!), came to warn him from the Eternal that his numerous sins had brought down upon him the divine anger. The haughty Nimrod, angered by these threats, had the messenger of God thrown into a blazing furnace from which, however, he came out unharmed. This increased the anger of the tyrant who resolved to attack in his celestial domains Him whose warnings he had received by the mouth of Abraham. In order to carry out his rash project he built the famous town of Babel. Having ascended to the top of the edifice, he found himself as far from his project as when he was at the bottom. The following night the town collapsed, but this incident only served to increase his anger and to excite his thoughts of vengeance. Nimrod devised the plan of scaling the heavens in a car drawn by four strong birds. This last attempt was still less successful; the car, after wandering in space for a long time, fell violently on Mt. Hermon, where the body of the audacious monarch horribly mutilated, was found and buried.

The Arabs also believe that Baalbek is the place where Nimrod built his famous town, intended to reach the skies. As regards this, d'Arvieux, who visited Syria in 1660, tells

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(1) *David Urghart*, « The Lebanon », *Diary*.

us, in speaking of the Jews : « They assert that the dryness and aridity of Anti-Libanus arise simply in consequence of the curse which Nimrod brought upon himself by constructing the tower of Babel « Baalbek » (1).

Also one reads in an arabic manuscript found at Baalbek; « after the flood, when Nimrod reigned at Libanus, he sent giants to construct the fortress of Baalbek which was named in honour of Baal, the god of the Moabites and worshippers of the Sun ».

Moslem tradition also asserts that Abraham reigned at Damascus and over all the country dependent on it. They pretend that Baalbek was his residence, as also that of a good number of prophets. Zakaria El-Kazouini, an Arabian historian, says, in his turn, of Baalbek : « there one can find the castle of Solomon, a building dedicated to Abraham, and a convent of Saint Elijah. It is at Baalbek that this prophet confounded the priests of the idols, that a cloud appeared to him in the shape of a shield, that he mounted on a steed of fire and afterwards no more was heard of him. » (2).

The Arabs and Orientals do not believe in all these strange legends; they are contented to assert that Solomon had an enormous castle built at Baalbek and gave it as a wedding gift to Balkis : « this king, they add, used to lunch at Baalbek and dine at Istakhr "Afghanistan" » (3).

The christians of the Levant recognise in Baalbek the

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(1) *D'Arvieux, Memoires, II Part. Chap.* 26.

(2) *Assar-el-Bilad, page* 104. اثار البلاد · الصفحة ١٠٤

(3) *Arabic Encyclopedia of Boustani, see* Istakhr.
دائرة المعارف · انظر اصطخر

forest of Libanus where Solomon had a magnificent edifice constructed (III Kings VII : 2). They also think that the tower of Libanus which looks towards Damascus (Canticles VII : 4) is no other than Baalbek.

But all these fairy tales and legendary traditions tell us nothing of real importance and only confuse the history of this town.

Biblical Era : — Certain Authors have identified Baalbek with Baal-Gad which Joshua makes mention of (XI : 7). Most certainly they cannot have read the following chapter of the same prophet which fixes the locality of Baal-Gad beyond the Jordan at the foot of Mt. Hermon (XII : 7). While we read in III Kings IX : 17, 18, 19 : « and Solomon built Gezer and Beth-horon the nether, and *Baalath* and Tadmor (Palmyra) in the wilderness, in the land, and all the cites of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion ».

The striking resemblance that exists between Baalbek and Baalath, not only in the similarity of the names, but also in that of their position in the desert, near Tadmor, leads one to believe that the two towns are identical. Baalbek, owing to its advantageous position between Tyr and Tadmor (Palmyra), must have been one of the most busy centres of commerce in Solomon's kingdom, which extended from Gaza to Taphsa on the Euphrates (III Kings IV : 21, 24).

Baalbek was then one of the depôts which Solomon built on the shortest route from the Euphrates and Mesopotamia, Damascus being denied him, owing to his enmity with Adad, king of Damascus, an enmity which continued all through his reign.

It is probable also that Solomon, in order to please his concubines, built, towards the end of his reign, a magnificent temple in honour of Baal in the town which bore that god's name and which was the seat, *par excellence*, of the worship offered to him. This harmonizes perfectly with the popular tradition that Solomon had a splendid castle built at Baalbek which he gave as a present to Balkis, the queen of Sheba.

Some writers refuse to identify Baalbek with the Baalath of Solomon. They maintain that the latter was the portion of the tribe of Dan which occupied the country to the South of Palestine (Josh. XIX : 40 - 46). These writers seem to forget that more than one town in Palestine bore the name of Baal, whose worship was so firmly rooted amongst the Phœnicians and Canaanites. Thus it is not uncommon to find several Baalaths in Syria and Palestine, such as Baalath which is Kirjat-Jearim, in the territory allotted to the tribe of Judah (Josh. XV : 9, 24, 26). In the portion which fell to the lot of Simeon we find also Baalath Beer which is Rama of the South (Josh. XIX : 8). We also refer to the text we have already quoted to refute the objection of these authors (III Kings IX : 18) : «... and Baalath and Tadmor in the wilderness in the land». Now Baalbek is only separated from the desert of Tadmor by 7 hours walk.

Phœnician Era : — All that we have just said about Baalbek, as much from legendary traditions as from Biblical anuals, prove the antiquity of this town.

Now we are led to believe that, when Solomon died and the Phœnicians became masters of the country, they concentrated all their ability and exerted all their skill in embellishing and ornamenting the temple of Baal. From that

time the celebrity of Baalbek was based on quite a new foundation. It was looked upon as the holy town of Baal where that god was worshipped and venerated with an exceptional magnificence and splendour. Thousands of pilgrims crowded from all parts to the feasts of their favourite god, to be present at the splendid solemnities celebrated in his honour and to inundate his altars with the blood of innumerable victims.

But history does not leave us anything authentic to rely upon in showing people how great Baalbek was in those days, how advanced was it in civilization and progress, and how it succeeded in having that religious prevalence over the minds of the peoples of the East. It goes without saying that had it not been for the renown of Baalbek, its respect in the eyes of the natives and their considering it their sacred city, and the attachment of the people of the East, in general, to the worship of its idol and its honouring; the Romans would have never left the capital Rome not ornamented with such temples as those they have erected in Baalbek (Syria), in which they have brought art into the extraordinary in perfection and imagination in the way of ornaments and embelishments.

The following passage borrowed from a work by Rev. Martin of the Society of the Jesuites, will explain the important part which the town of Baalbek played as the centre of a religious sect :

« Although we find it impossible to identify Baalbek with Baal-Gad, we never-the-less have sufficient data to assert the importance and great antiquity of the former town. The huge blocks of these primeval constructions, without any

architectural style and capable of defying the ruins of every century, carry us back to the remotest era of time. Such marvellous edifices undeniably teach us that there, and then at that place a race of giants worshipped the Sun-God. Baalbek, hidden at the feet of mountains, on the boundary of several states, is protected by Libanus against pirates from the sea, and by Anti-Libanus against surprises of invaders coming from the East. It occupies a position which could not be better suited for becoming the special centre, set apart for the worship of Baal, whose mysteries must remain hidden by an impenetrable veil. Above all, this town was a sanctuary of the Syro-Phœnician worship. Despite its advantageous position of the northern entrance of Béka', on the road the caravans travelled, a position commanding a tract of land, sixty leagues square, which this beautiful and fertile valley embraces; which enabled it to extend its power, to arrive at great prosperity, to have most active intercourse with all the great nations of antiquity, it was never, at any period of its existence, anything more than a mere religious centre, a renowned temple of Baal, the capital of a priestly state, which was probably very restricted. However, not willing to yield up its position of grandeur and activity to any of the neighbouring towns, it profitted by the religious respect with which it inspired them, and by their gifts and their resources whereby these gigantic monuments were erected, the ruins of which are still a source of wonder to us.

« The chief authority of the town of Baal had to be sacerdotal and at all events shared, as at Tyre, between the high-priest of Baal and a king more especially entrusted with mate-

rial interests. This was exacted by the essentially religious constitution of this little state (1) ».

The author of the work, entitled *De Dea Syriæ*, mentions an Egyptian temple erected at Baalbek and dedicated to the Sun.

In my opinion this so-called Egyptian temple is nothing else than a building *restored* by the Pharaohs who ruled over Syria at different periods and for many years at a time. They erected in their kingdom several structures which exist up to our days as indestructible monuments of theirs way. Amongst others, they probably rebuilt the temple of Baal which an earthquake had destroyed.

Other authors add that the statue of the Sun-god resembled that of Osiris and was transported from the Egyptian to the Syrian Heliopolis (2). Macrobius describes how this transport was brought about. « The Assyrians or the Syrians (3), says he, honoured with great magnificence in the town of Heliopolis, the Sun under the name of Heliopolitan Jove. The statue of this god was brought from Egypt, from the town which bears also the name of Heliopolis, in the region of Senemur, who is perhaps the same as Senepos. It had been originally taken into Egypt by Opia, a deputy of the Assyrian King Deleboris and by the Egyptian priests, of whom the chief one was Portemetis. Thus it was that this god who for a long

(1) *Histoire de Liban, Arabic transl, Vol. I, Ch. III, p.* 391.

(2) *Volney, Voyage en Syrie, p.* 228.

(3) *The ancient Greek and Roman writers did not distinguish between the word Assyrii and Syrii; thus using them indiferently. See what Perdrizet writes in his* Revue des Etudes Anciennes, *and what* Wood *explains in his* Ruins of Baalbek, *Atlas in folio, page* 7.

time had been with the Assyrians was finally carried to Heliopolis ». The same author adds « that he declines giving the reason for this fact, or telling how the statue was afterwords brought to the place where in his time it was worshipped, more according to the Assyrian than the Egyptian rites, as circumstances foreign to his purpose ». The Macrobius proceeds to shew that the divinity he speaks of was both Jupiter and the Sun; « this appears, says he, by the rites of the worship and by the attributes of the statue, which is of gold, representing a person without a beard, who holds in his right hand a whip, charioteerlike, and in his left a thunderbolt, together with ears of corn; all which mark the united powers of Jupiter and the Sun (1) ».

Macrobius believes, says Father Martin, that the origin of the worship of the Sun-god in Syria was Egyptian, and that some Egyptian priests introduced it in Syria. He comments on the words of Macrobius thus :

« The assigning of an Egyptian origin to Baal Heliopolis has probably no other foundation than the ressemblance of the name which the Greeks and Romans gave to these two towns. Macrobius himself confesses that the worship of Jupiter the Sun-god at Heliopolis in Syria, had nothing in common with that of the Egyptian gods. Moreover, the names which he gives to these personages, are not considered genuine in historiy. Neither the Egyptian nor the Phœnician Sun-god was called Zeus or Apollo but Ra and Baal, very different names, like these two towns, No-Ra and Baal-Bek. The repute that these Egyptian myths had amongst the Greeks and Romans, as the foundation of all myths, doubtless urged Macrobius, like other mythographers to seek in Egypt,

(1) *Saturnalia*, *L.* I, *C.* 23.

the origin of the Baal of Heliopolis, in spite of the great differences between the mythologies of the two towns ».

« Baal as the solar divinity, as the source of life and existence, had his on peculiar myths, his appellations inscribed ever in the name of the town of Baalbek, and was, in addition, a god cómmon to all the tribes which inhabited Phœnicia and Syria. One cannot therefore, without disregarding all the facts admitted by the ancients, consider this myth as originative from Egypt or Assyria, of which the monuments represent gods very different from this name and type. And so the conjectures of Macrobius on the origin of Heliopolis are not satisfactory : why is it necessary to go and look so far for the god Baal who was found all over Syria and Phœnicia ? However, erudition cannot now absolutely decide as to what god held first place in these Oriental myths of Cœle-Syria, where Assyrian influence was so strong and ancient. Without denying the considerable reciprocal influences between Assyria and western Asia, one cannot fail to see that the name and myths of Baal have primitive marks more peculiar to Phœnicia than to Assyria, which only preserved one of his names, and that one already corrupted, in its Bel; and only assigned him in its myths a part much less essential than the one he enjoys in the myths of Cœle-Syria and Phœnicia. As far as one can establish the worship of Baal and Ashtaroth at Heliopolis, one can recognize that their myth is quite akin to a character wholly Phœnician and by no means Assyrian. Its customs are the same and the temples of this town are close by akin to those of Yammouni, Afka and Tyre which are undeniably Phœnician (1) ».

(1) *History of Libanus, Arabic transl. ch.* III, *n.* 6.

Rev. Martin has badly misconstrued the words of Macrobius, who simply gives us to understand that a statue of the Egyptian Sun-god was transported to the temple of Baalbek and not, as Rev. Martin explains it, that this offering was the origin of the worship of the Sun in Syria. As to the names which Macrobius gives to the personages who figured in the removal of the statue, they are not, it is true, mentioned in history, but this fact does not weaken the truth of the account which the Latin author gives us; for these names have perhaps undergone certain alterations.

It appears incontestable that Baalbek has always been the cradle of the worship of the Sun, or, as the Phœnicians said, of Baal; and it is the celebrity of this worship which procured it the respect and veneration of antiquity.

On the whole there would be nothing surprising in an Egyptian king dedicating to the god of Baalbek a statue of the Sun god. There is hardly any need to add that this statue was dedicated at a very early date in a sanctuary, the present ruins of which cover its site.

However, with all that we have just said, we have not yet touched upon the most important subject of our history. What is the origin of Baalbek? This town, as the belief is, is Phœnician, despite what the German excavations show that in its ruins there are no Phœnician remains; because the name Baalbek shows that the city is originally Phœnician. Again, it would not have been dedicated to Baal, had there not been a stupendous temple, the worship of which had originated in Syria, and the renown of which only incited the Romans to erect those wonderful temples, standing to this day, out of the materials of the ancient one, which was entirely annihilated, and the ruins of which are now extinct. As

to finding out the exact date of its foundation and the name of its founder, there are two questions to solve concerning which ancient documents do not give us the necessary information. It is probable that the origin of the town of the Sun, like that of the large Phœnician towns on the coast, such as Tyr. Sidon, and Aradus, is lost in the obscurity of time.

Roman Era : — History does not give us anything about Baalbek after the Macedonian invasion, and it is still as silent about what the Greeks erected in it; whereas, the possession of Syria by the Seleucides leads one to think that it is they who substituted for the Syrian, or Phœnician name "Baalbek", the Grecian one "Heliopolis", which means the city of the Sun.

This name was assigned to it by the Romans since the invasion of Syria by Julius Cæsar (47 A. D.), who, seeing the greatness of that city and the attachment of the natives to the worship of its Baal, made it a Roman Colony, ordering it to be given the name of his beloved daughter "Julia". That is seen from some coins which he struck in it, on the one side of which he engraved the form of a farmer tilling its plains, showing the fertility of its soil, and wrote underneath : "C. J. A. F. Hel. : *Colonia Julia Augusta Felix Heliopolis*".

While, Augustus Cæsar once forwarded to Baalbek a legion of veterans and made them cross it. That those veterans were of the fifth and eighth legions, called the Legio Macedonica and the Legio Augusta, is gathered from the reverse of a medal of Philip the Elder, on which there is this legend :

COL. HEL. LEG. V. MACED. VIII AVG.

From a medal of Augustus struck at Berytus, we also learn that part of the same legions was sent to that city; and as Strabo mentions two legions settled in this country by Agrippa, it has been concluded, upon the concurring testimony of those coins and this author, that the fifth and eighth legions were divided between Heliopolis and Berytus "Beyrouth" (1).

And the German excavations have discovered an inscription written in the days of Agrippa. This inscription was found among the ruins South of the great temple. It is as follows :

« [*Regi*] *Magno Ag*[*rip*]*pae Pio Philocaesare et Philoromaco, patrono col., pub. fac.* » (2).

And among the many inscriptions found by the Germans among the ruins of the temple there is another inscription not less important than the above mentioned. It is inscribed on the pedastal of a statue which was presented at the time of Nero (54-68 A.D.) to the Governor of the colony by one of his friends and comrades. It shows that it was written during the life of Nero. It is as follows :

« *L. Gerellano Sex. f. Fab. Frontoni primopilo leg. X. Fret. Praef. Neron. Claudi Caesaris Aug. Germanici L. Valerius T. f. Fab. Celer (centurio) leg. X Fret* » (2).

And the German Expedition has found an inscription presented by the King Julius Sohamus, son of Sampsigeramus King of Emesa, in the time of Neron and Vespasian (54-79 A. D.) :

« *regi magno C. Julio Sohaemo, regis magni Samsigerami f., Philocaesari et Philorohmaco, honorat*[*o ornam.*]

(1) *Wood*, The Ruins of Baalbek, *Atlas in folio, page* 9.

(2) *Puchstein*, Ausgrabungen in Baalbek, *p.* 23.

consularib[us...... patrono coloniae II viro quinquenn. L. Vitellius L. f. Fab. Soss[i]a[nus] » (1).

The existance of all these inscriptions refutes the old belief that the Roman temples of Baalbek were built in the second century after Christ, in the time of the Emperor Antoninus Pius and his successors, proving, at the same time, what we maintain in our former publication that the Romans began the erection of these temples in the beginning of the Christian era. So it is not improbable that the temples were erected by the Emperors of the 1st century continuously till the close of the third. In addition to those inscriptions, others were found attributed to Trajan, Adrian, Antoninus Pius, Septimus Severus, Caracalla, Gordianus and other Emperors of the first, second and third centuries A. D.

We now come to the first and only historical authority we have discovered, with regard to the building of those temples. John Malala of Antioch, an historian of the 7th century, says : « at Heliopolis in the Phœnicia of Libanus, Ælius Antoninus Pius constructed a large temple to Jupiter which is considered one of the marvels of the world » (2).

On the other hand Julius Capitolinus, the historian of Antoninus, does not mention any building of special note, erected by this emperor in Baalbek. For this reason many writers assert that Antoninus Pius is unfairly given the honour of the construction of the temple of Jupiter, having done nothing but undertake some repairs.

And the German excavations corroborated the opinion of these writers about the fiction of the tradition of Malala, show-

(1) *Puchstein*, Ausgrabungen in Baalbek, *p.* 23.

(2) *Chronogr.* 366 *in the Greek Patrology of Migne T.* XCVII.

ing, at the same time, that the erection of the temple of Jupiter Heliopolis preceded Antoninus Pius by many years. It may be that the said Pius started the erection of the small temple now attributed to Bacchus, and that the historian John mixed the one with the other.

It is also said that this Heliopolis interested the Emperor Septimus Severus, that he granted it the privileges and rights of the Italian cities (Juris Italici, 193-211 a. d.) (1), and inscribed on his Baalbek coins a temple with ten columns in front. On other coins of his time may be seen the picture of two temples, in front of one of which are ten columns, and of the other, six. The same picture is seen on the coins of his son Caracalla, with the legend :

COL. HEL. I. O. M. H.

(Colonia Heliopolis Iovi Optimo Maximo Heliopolitano).

From what has been said, and from the inscriptions found by the Germans in their excavations, it is believed that Septimus Severus and his son played the most important part in the accomplishment of the construction of the temples and of the courts in front of them.

The desire to expiate the murder of his brother Geta, together with the deep affection that he entertained for the temple of Heliopolis, where he formerly officiated as high priest, urged the fratricide emperor to undertake the immense works which endowed the temple of the Sun with an entrance, the most splendid of Greco-Roman antiquity. A twofold inscription bears witness to this. On two of the double bases

(1) *Ulpianus, Lib.* I *de consib.*

of the columns which adorn the portico is the following inscription :

M[agnis] Diis Heliopol[itanis], pro sal[ute] (et) victoriis d[omini] nostri Antonini Pii Fel[ici] Aug[usti] et Julia Aug[ustæ], matris d[omini] n[ostri] castr[orum] Senat[us] patr[iæ], Aur[elius] Ant[onius] Longinus specul[ator] leg[ionis] I. [Ant]oninianæ, capita columnarum dua ærea auro inluminata sua pecunia ex voto L[ibens] A[nimo] S[olvit].

« To the great gods of Heliopolis, for the safety and the victories of our lord Antoninus Pius, the happy, the august, and of Julia Augusta mother of our lord, (mother) of the camps, (mother) of the senate, (mother) of the country (1) : Aurelius Antonius Longinus, leader of the scouts of the first Antoniana legion, has gilded, voluntarily and at his own expense, in consequence of a vow, the two bronze capitals of the columns ».

One must not confound Ælius Antoninus Pius, the adopted son of Adrian with Antoninus Pius which is the name of Caracalla, mentioned here with his mother, Julia Domna. The confusion between these two imperial names has caused an error committed by many writers who made this inscription date back to Antoninus the first.

The successors of Caracalla completed and profusely adorned the vestibules which the brevity of his reign did not allow him to finish. The construction of the superb staircase which terminated at the propylæa and which he had

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(1) *Mother of our emperor, Patroness of the Camps and the Senate, mother of the country. These are the Privileged titles of Julia Domna which always used to accompany her name.*

engraved on one of his medals is attributed to the emperor Philip the Arabian (244-249).

Although interrupted for some time by Constantine the Great, the sculpturing and ornamentation were continued without cessation till the reign of Theodocius, who definitely put an end to them. And this is why one notices to-day in several places interrupted festoons, unfinished floral decorations, and entire walls, the stones of which are unshaped.

Many authors have asserted that the Romans constructed their Temenos, as well as the vaults on Phœnicián foundations. But it is indubitably proved that these vast annexes are a work exclusively Roman, made to render the temple of the sun still more sumptuous and imposing.

Its ancient beliefs and the introduction of christianity : — It has been briefly alluded to the belief of the East regarding Baalbek and their considering it their holy city, and that the great deity in it was Baal or the Sun; but, when the Greeks, succeeded by the Romans, ruled over Syria, they complied with the natives in the worship and respect of the said deity, giving it the name Jupiter, and adoring it in its native character; that is, as Sun god. Thus, the worship of Jupiter-Sun prevailed in all the parts of the Roman Empire, as it was well established in the different Eastern districts. It was the Syrian legions, who were sent by the Empire to garrison its outskirts, together with the trading people who sought her remote lands, that propagated the sentiments of honour and worship of this god. Many inscriptions and statues of this Sun god have been found in Rome, Athens, Marseilles, Nimes, and other places; all of which agree in the description of Jupiter with what Micropius describes it, regarding its appearance, stating that he sat on a platform carried

on the backs of two animals, and having in his hand the whip and the thunderbolt and a sheaf of corn, which are the emblems of this god (1). And the German Expedition has discovered two statues of Baalbek-Jupiter; one was found at the Church of Niha, and the other in the ruins of the spring of Lejouge. Both represent him, as we have afore mentioned, carried upon two bulls.

All the inscriptions disclosed by the Germans in their excavations begin with the expression of presentation to the god of Baalbek, the Great Jupiter-Sun, which is this :

I. O. M. H.

The same expression is inscribed on the coins of Septimus Severus and those of his son Caracalla ; thus removing all doubt and confirming that the great temple was consecrated to Jupiter Heliopolitan.

Some archæologists maintain that the temples of Baalbek were consecrated not to a sun god, but to a triad : Jupiter, Mercury, and Venus ; drawing their deduction from inscriptions found at Deir-el-Kal'a and at Athens, in which were mentioned these gods as a triad connected with Heliopolis ; and hence their thought that the great temple was consecrated to Jupiter, the small one to Mercury ; while, the round temple was consecrated to Venus (2). But their thought that the head god was not Heliopolitan is clearly futile from what has been already said ; and their belief that the small temple was consecrated to Mercury does not stand on a firm

(1) *Paul Perdrizet, Revue des Etudes Anciennes, Avril-Juin* 1902.

(2) *Philippe Berger et Paul Perdrizet, Revue des Etudes Anciennes, Juillet-Septembre* 1901.

basis, as the German Expedition maintain that it was probably consecrated to Bacchus, relying upon what they found on its gates of trails of vine and on its alters and stairs of Bacchantis figures, which are connected with this god. Thus, have they taken these proofs as sufficient to affirm that the temple was consecrated to Bacchus.

As to the Exidras of the Courts which are in front of the Great temple; they were, no doubt, for the worship of all the gods honoured by the different peoples of the Roman Empire, who differed in race and habits; as there is to be seen in those courts twelve exidras independant, but contignous to each other. They were, perhaps, dedicated to the twelve Olympian gods; and in them may be counted more than three-hundred-fifty places for the different petty gods. This is proved by the introductory statement in the inscription of the Portico "Magniis Diis Heliopolitanis", that is, to the great gods which was mentioned above. Moreover, in an inscription found in the great court, it has been observed that the Moon deity has been mentioned; while, in some places for idols, are emblems of Minerva and Venus.

Again, we hold it more probable that the round temple outside the citadel was dedicated to Venus, basing our probability, first, on what is to be found of the signs of this deity in some of its niches; secondly, on its being raised near the banks of the river of this city, for it is well known that the temples of Venus were, in all parts of the world, established not far from some flowing water, adding that the existence of this temple is referred to in history, and no other temple but this could be correctly ascribed to Venus.

It has been shown from the several inscriptions that the men of state in the Roman Empire and the skilful men of this

empire vied with each other in showing their respect and honour to the deity of Baalbek by their gifts of devotion and vows consecrated to the building, establishment, and erection of statues; all of this done to gain the favour and good-will of the deity. Moreover, presents used to be sent from the different regions and districts in the thought of obtaining the oracles of the deity. So that the Emperor Trajan asked at Baalbek the oracles of the Sun on the subject of his second expedition against the Parthians. Mekropius well described some of the crafty devices and artful tricks and contrivances of the priests in receiving the oracles and communicating the same to the people, for he says :

« The statue of the god is carried as the statue of the gods are in the Circensian Games, generally supported by the principal persons of the province, having their heads shaven, and being purified by long chastity; they are hurried violently on, not by the choice, but by the impulse of the divinity, in the same manner as the statue of the two Fortunes at Antium are carried to give oracular answers (1).

Besides the principal deities, Venus also had at Baalbek her own sanctuary. Eusebius tells us that "Heliopolis of the Phœnicians worshipped Venus under the name of Hydon, which signifies "pleasure", which engendered amongst its inhabitants much superstition and effeminacy". They feted this godess by giving themselves solemnly up to the most voluptuous outbursts of sensual pleasure in her temple ».

That and what the inhabitants used to earn from the annual pilgrims and visitors, made them the more rigid in their fanaticism, which excited them, and incited them to

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(1) *Saturnalia*, *L.* I, *c.* 23.

employ all possible means to resist and put a check to the introduction and progress of Christianity, that they reached in their rage so far as to kill and torture those, from their numbers, who used to embrace the Christian faith.

But in the reign of Constantine the Great Christianity prevailed throughout the Roman Empire. This great emperor raised, in the very town of Baalbek, this abode of Paganism, a superb basilica in keeping with his imperial magnificence and his deep attachment to the true God of the Christians (1). He had the famous temples of Jupiter and Venus closed.

This emperor forbade the infamous worship of Venus to the inhabitants of Heliopolis, who religiously dedicated their daughters to the shameful ceremonies requisite to properly celebrate this pre-eminently sensual goddess. Christians breathed freely during his reign, but it was not for long. Julian, the Apostate, on coming to the throne of the Roman empire, revived the idolatry which his predecessor had put down by declaring himself a Christian.

Persecution, which had been relaxed during the reign of Constantine, redoubled in intensity, and devised new tortures for those who upheld the faith. The victims to pagan fanaticism were numerous at Baalbek as will be seen in the fifth chapter.

But Christianity was not slow in gaining the upper hand. It was permanently re-established by Theodocius the Great who converted the temples of Heliopolis into churches and finished the work which Constantine had commenced. « Constantine the Great, says, Paschale the Chronicle (2), contented

(1) *Euseb. Vit. Const.* III : 58; *Aboul-Faradj, History of dynasties.*

(2) 289ɜ *Olympiade.*

himself with closing the temples of the Greeks ; but Theodocius destroyed them. He transformed into a Christian Church the temple of Heliopolis, that of Baal-Helios Baal-Sun, the Great, the celebrated Trilithon ».

This church, of which the sanctuary adjoined the entrance to the temple of the Sun, occupied the centre of the Pantheon where one sees the ruins of it to-day.

CHAPTER IV.

MOHAMMEDAN ERA.

All the historical events of this era are perfectly well known. Arabic history gives us a clear and precise account of what Baalbek became under the rule of the Mohammedans. It always kept its position among the most important and the busiest towns of Syria. It especially rendered itself famous by the manufacture of stuffs and by its sweetmeats which were known by its name.

It was adequately described with what is worth quoting by Shamseddin of Damascus, one of the Arabian historians of the middle ages ; for he says :

« There is in Baalbek a finely built house of stone fifty cubits long and thirty cubits on the other dimensions. Its ceiling is of stone and contains an eagle in the centre with spread wings...... There is also in the citadel of Baalbek a well with scanty waters. It is used in the time of want only : if any enemy attacked the citadel, the water of the well increased considerably, that it sufficed all who were in the citadel ; but when the enemy cleared, the waters returned to what they used to be...... There are also in the citadel massive columns about twenty cubits long, besides what is

buried of them under ground which is about four cubits. The diameter of these columns is about two or more cubits. They are about sixty columns and have beautiful stone lintels on their tops ».

And Ibn Shaddad says :

« Baalbek is a city on a mountain. It contains a finely built citadel, which has massive walls constructed of lime stone and are twenty spans in thickness. There is in the citadel a well called, well of Er-rahmeh. Its waters do not gush out unless the door of the citadel is shut and water is cut off from it when it is under a siege ».

Ibn Batouta who visited Baalbek, in the 14th. century, speaks of it in these terms :

« At last we arrived from Libanus at Baalbek. It is a beautiful and ancient town, outside which are to be seen an immense quantity of fine gardens and splendid meadows. Streams abound and water the ground. It resembles Damascus in the abundance of its productions. The cotton pods which are picked there have no equal any where. A species of molasses too is made there which derives its name from this same town; it is a kind of rob (juice), which is extracted from raisins and which is put in a special jar where it thickens; the jar is then broken and the molasses remains in one single piece. From this is made a kind of sweetmeat called "malban", which contains inside almonds and pistachios. A great part of its milk-productions is sent to Damascus. One day's fast walking is sufficient for a man to accomplish the distance between these two towns; but a caravan starting from Baalbek in the morning would pass the night at Zébédani and arrive in the afternoon at Damascus. The manufactures of Baalbek are celebrated for their

comforters, stuffs, vases, and wooden spoons which are regarded as the most finished work in the East. Amongst its remarkable specialities, this one is mentioned : ten dishes, which are contained one inside the other in such a way as to seem only one to the eyes of an observer. The same style of work has been employed for the spoons which men of that period carried in their girdles; if by chance a man was invited any where, he drew out the aforesaid spoon which appeared to the lookers-on as a single one, and resolved itself into nine others which had escaped notice ».

In his book entitled «the discovery of the kingdoms and the knowledge of the roads and lines of communication » Khalil El-Zahiri gives a short description of Baalbek :

« Baalbek, says he, is a beautiful town containing some huge columns, which are said to have been erected by the order of the great Salomon, son of David. Besides, Baalbek possesses mosques, schools, sacred buildings, markets, baths, gardens and streams which it would take too long to enumerate here. It is a fine province which contains 360 villages and adjoins Damascus ».

Aboul-Fuda speaks as follows :

« Baalbek, which gives its name to one of the provinces of Damascus, is situated among the mountains ; it is an ancient town, with ramparts and a huge well-fortified citadel, of wonderful structure. One sees there trees, springs, streams and every kind of fertility. The distance between Baalbek and Zébédani is 17 miles ».

About the year 634 the Mohammedans, encouraged by their military succes in the neighbouring provinces, rapidly pushed their conquests into Syria and besieged the town of

Homs which, thanks to a skilful general, sent by the Roman emperor Heraclius, was well fortified. Fearing that he might be stopped too long before that town, Abou-Obéida, commander in chief of the Arab forces, left Khaled Ibn-el-Walid there, whose place he took in a similar expedition against Baalbek.

Herbus was then the governor of Baalbek, a man as good as he was fearless. He immediately called the troops to arms and went out to meet the Arabs, who, after passing the night in a village in the neighbourhood, were continuing their advance on Baalbek. When the armies came in sight of one another, the Roman commander, Herbus, rejected the advice of one of his officers who counselled him not to join battle. As for the officer, he returned to the city, followed by several warriors. However, Herbus drew up his soldiers in line of battle, and harangued them in words, as proud as they were brave; then he attacked the enemy with courage and determination. The tide of the battle rose and fell and for a long time the victory was doubtful. But Herbus had already received seven wounds. In spite of his heroism he was compelled to sound the retreat and to retire to the town, the gates of which he ordered to be closed. Abou-Obéida lost no time but stormed the town, which owed its preservation to its massive fortifications. Then Baalbek offered a truly heart-rending appearance. Besides its inhabitants, those from the country crowded together there pell-mell with their flocks and cattle.

Abou-Obéida passed that night outside the rampart. On the following day he wrote a letter to the people of Baalbek in which he proposed that they should surrender or pay a tribute. The governor then assembled the principal inhabi-

tants to consult them as to the steps to be taken. Several advised him to negociate for peace. But Herbus who wished to have his revenge at all costs, inclined towards the continuation of hostilities. Thus two factions rose up in the city. Herbus then took the letter, sent by the enemy's general, tore it in pieces and sent the messenger back without a reply. On hearing this, Abou-Obéida became furious. « Do you know » said he to his warriors, « that this town is in the midst of the countries you have conquered? If you do not capture it, it will be a cause of great misfortune to you ». The Arab army was not slow to commence the assault; The Romans, for their part, defended themselves energetically, directing a shower of arrows against the enemy.

During the fight the Arabs noticed that several from among the besieged were pitilessly thrown from the height of the ramparts. On approaching them and interrogating them, they said : « We inhabit the neighbourhood of Baalbek; on your approach we came here to seek refuge against your violence. The Romans, finding themselves too closely packed, rid themselves of us by treating us in this way ». The combat recommenced with more vigour and fury; but neither the arrows nor the catapults of the Moslems could shake the courage of the besieged. The Arabs could not that day scale the ramparts, so they passed a bitterly cold night in their tents. The next morning Abou-Obéida had warm food prepared to strengthen the soldiers whose limbs were numbed by the excessive cold. The Romans, misinterpreting their actions, thought that the enemy meditated flight. Accordingly they rushed out on them, but the Arabs felt their blood run warm in their veins and their impetuosity prevailed over the courage of the Romans. The latter, put to flight, fled into the

city, the gates of which they shut. Amongst the brave men in the ranks of the Arabs, who covered themselves with glory on that memorable day, mention must be made of the friend of the famous Antar, the celebrated Amrou Ben-Ma'di Kareb, whose bravery greatly contributed to the capture of Baalbek.

After this success the Arabs returned to their camp, where they kindled fires. Abou-Obéida then conceived the plan of dividing his army into several bodies, in order to compel the enemy to do likewise, and so weaken their strength.

The following day, Herbus, at the head of a large army, whom he exhorted to patience and courage, made a sortie and furiously attacked the enemy. The Moslems, taken unawares, were however able to concentrate their forces and to bravely sustain the attack of the besieged. Blood flowed in streams; for this battle was one of the most terrible of this campaign. Victory seemed at first to incline to the side of the Romans, and the Arabs were on the point of retreating, when a Moslem, who had been wounded in the mêlée, and who had retired to a hill in order to better watch the movements of the combatants, perceived that two bodies of Obéida's army, which were posted at a point opposite the ramparts, remained inactive, because they were ignorant as to what was taking place on the other side. He, therefore, had the presence of mind to kindle a fire, the ordinary signal made by the Arabs, when they wish to summon assistance. The two bodies did not mistake the meaning of this signal or the danger in which their commander-in-chief was placed. They immediately attacked the rear guard of the Roman army. Thanks to this reinforcement and diversion, the soldiers of Abou-Obéida regained their courage. They re-attacked the

army of Herbus which they completely put to rout. Caught between two fires, and not being able to regain the town, their way to which had been intercepted, the vanquished fled for refuge to a neighbouring village. Although victorious, Abou-Obéida did not dare to attack them in this last place of refuge, for fear of being entrapped by some ruse of war. One body of the Arab army alone pursued them, but being too weak in numbers, was repulsed. As soon as Abou-Obéida heard of this check, he sent against the enemy a larger army under the command of Saïd Bin-Zayd. After many useless efforts the Romans were obliged to capitulate. Herbus demanded that his life and that of his soldiers should be spared, and that he should afterwards be allowed to have an interview with Abou-Obéida, in order to arrange with him the conditions of peace. But the latter, informed of the capitulation, had hastened to recommence hostilities against Baalbek. The inhabitants were already reduced to the last extremity when Saïd arrived, bringing, with him Herbus, who offered to pay to Abou-Obéida, on condition of his raising the siege, 1,000 oz. of gold, 2,000 oz. of silver, and 1,000 pieces of silk. The Arab general demanded twice the amount of all this and requested in addition five thousand swords, the imposts of the year, the arms of all the soldiers who were besieged in the village, an annual tribute, and a pledge that they would not for the future erect any christian church nor make war against the Mussulmans. Hard as these conditions were, Herbus accepted them. He, however, succeeded in exacting a promise that the Mussulmans should not enter the walls of Baalbek and that the successor of Abou-Obéida should also respect this pledge. He was then allowed to enter the town and to bring these conditions before the people. At first they

would not hear what Herbus had to say, for they found these demands too excessive; but when he had promised to pay out of his own purse the quarter of the tribute, all resistance ceased. The stipulated sum was raised and handed over to the conqueror. Abou-Obéida, wishing to return to Homs, handed over the government of the country to Rafi-el-Souhmi, of the tribe of Koraïch (the tribe of the prophet). He left a regiment of 500 men under his orders and advised him to use justice and moderation. The soldiers, who were left outside the ramparts, plundered all the surrounding country. They brought the plentiful results of their pillage into the town and sold them at a low price. So the people of Baalbek, as well as the soldiers, were able to realize immense profits. Herbus demanded a tithe of their gains, under the pretext that he had rendered great services to the town, that he had paid a quarter of the tribute and that, thanks to his exertions, very advantageous conditions of peace had been obtained. There was a long discussion before his wishes were agreed to; However they finally satisfied him. But he, showing himself more and more avaricious and insatiable, was not long contented with this share; he demanded a quarter of the profits, saying that he had a right to it, since he had paid a quarter of the tribute. This last demand exhausted the patience of the inhabitants: they resolved to ally themselves to the Arabs and rose and massacred their greedy governor. Then they sent deputies to Rafi to beg him to enter the town and to take over its government. « I cannot do it, "he answered", without the order of my chief, Abou-Obéida ». He accordingly wrote to the latter to ask him what steps he ought to take. Abou-Obéida ordered him to respond to the appeal of the inhabitants. Rafi entered the town and became its gover-

nor on the 20th. of Feb. (the 15th year of the Hegira). As soon as they were masters of the town the Moslems effected two important changes; the first was to revive its ancient Syriac name of « Baalbek »; the second to convert both the large and the small temple into a fortress.

Some time afterwards, Baalbek fell under the rule of the Ommiades, who remained masters of it as long as they held possession of the country. In 751 of the Christian era it passed into the hands of the Abassides, who, becoming weak in their turn, had to hand it over (876 a. d.) to Achmet Toulon, the governor of Egypt. The year 902 saw the invasion of the Karmates, (people resembling the Druses). These barbarians attacked and pitilessly massacred the inhabitants, of whom only a small number were able to escape the slaughter. Mouktafi, the Abbassidian caliph retook it in 903 from the successor of Achmet Toulon.

The Fatimites subdued it in 969. Four years afterwards Zamithes, general of the Lower Empire, who came to reconquer Syria, arrived under the walls of Baalbek, where he met with a determined resistance. But he did not discontinue attacking it, took it, and put to the edge of the sword all the inhabitants without distinction of age or sex.

In 974 Hafat Kin, a Turkish officer, in the service of the Abbassides, came to Syria at the head of a small army. Baalbek was then governed, in the name of the Fatimites, by Zalem-el-Ouakailé; this man marched against the Turkish invader. Having arrived at Jussie, a town situated on the road to Homs, he learnt that his foe had just received new reinforcements. He turned back without striking a blow. Pursued by Zalem as far as Baalbek, he took to flight and fled for refuge to Saïda (Sidon). The Turkish general got

possession of the town without bloodshed. He, in his turn, was attacked and defeated by the Greeks in 974. The Christians, having set fire to the town, overran all the country, spreading alarm wherever they went.

In 1101 a. d. Taj-ed-Dowleh Toutouche, one of the Seljukian kings, who subdued Syria in 1070 had the rule over it; then Toghotkin took hold of it after a siege of some time. He made his son Boury ruler; but after the death of Toghotkin, Boury gave it to his son Mahomet.

Then Ismaïl, the son of Boury, being obliged to repress a rebellion of his brother Mahomet, the governor of Damascus and Baalbek, came to attack him at this last place, of which he only managed to get possession after several assaults, and a terrible and sanguinary battle.

Mahomet took refuge in the citadel (the ancient temples, which are to-day in ruins), where his brother pursued him and did not cease to ply his rams and his catapults until the rebel asked for peace. Ismaïl granted it to him and even allowed him to keep his position as governor of Baalbek.

Ismaïl, who died in 1134, was succeeded by Mahomet. He was besieged in Damascus (1134) by Zinki, and soon assassinated by his own slaves. Aiez, his vizir, undertook the direction of affairs, and when Atak, the son of Mahomet, who was at Baalbek, and whom he had sent for, came to Damascus, he placed him on his father's throne. In order to reward Aiez for having helped him to strengthen his authority, Atak appointed him governor of Baalbek. On receipt of this news, Zinki came and besieged this town, which, for three months, resisted the storm of projectiles, hurled by fourteen catapults, which were worked day and night. Resources and provisions failing them, the inhabitants surrendered and

opened to him the gates of their town. The fortress alone coutinued to sustain the siege; it was defended by a garrison of brave Turks. In spite of their heroic efforts they had to yield to cruel necessity. They surrendered the citadel and everything that it contained. The conqueror had promised to spare their lives, but he was not true to his word and had them hanged almost to a man. He gave over to Nejmeddin Ayoub, the founder of the Ayoubite dynasty, the government of Baalbek as well as the third of his territory, which he was to hold as a fief.

Atak, the prince of Damascus, profited by the death of Zinki to re-establish his authority over Baalbek, 1148. He besieged it, and kept so close a watch upon it that, when the water in the fortress began to fail, the besieged could not enter the town to procure any. The situation became daily worse. It was for this reason that Nejmeddin, who, besides, could not hope to receive any assistance from the sons of Zinki, asked for and obtained peace. Atak deprived him of the command of the fortress, which he handed over to a certain Dahak-el-Béka'i; but he left him the command of the town, and allowed him to hold, as a vassal, the third of the territory.

In 1158 the Sultan Noureddin Mahmoud, the son of Zinki, having taken Damascus, deprived Dahak of the authority which he enjoyed over Baalbek. He did it at the instance of Nejmeddin, who, knowing that Noureddin was occupied in coping with the Crusaders, and could not come himself to attack the town, asked him to send him reinforcements. Noureddin, in consideration of the friendship which had existed between his father and Nejmeddin, sent him troops,

who captured the fortress. From that time Noureddin looked upon Nejmeddin as one of his vassals.

That same year there was an earthquake there, the like of which had never been seen : it overturned several houses and destroyed the ramparts, fortress, and temples. As soon as Noureddin learnt of this disaster, he hastened to Baalbek to repair the damage which the earthquake had caused there : but scarcely had he reached the town before the destruction of other towns was announced to him. He handed over to some of the officers the care of making the necessary repairs and himself set off for Homs. On one of the gates of the town we still have an inscription dating back to this king; we shall give it in chap. VII, N° 12.

In 1171 A. D. some of the Crusaders captives were prisoned in its castle; they sprang upon its garrison, slaughtered it, and took hold of the castle. Thereupon the Moslems proceeded to it from all directions, entered the castle through a breach, which was pointed out to them, took possession of the castle, and massacred these captives.

The Sultan Salah-Eddin (Saladin), son of Nejmeddin, undertook an expedition against Baalbek in the year 1154. Yamen, who was then the governor there, was seized with fear, on seeing the great number of Saladin's soldiers, and sent to the son of Noureddin, by means of a carrier-pigeon, to ask for assistance. After having awaited a reply in vain, he made peace with the Sultan and handed over to him the keys of the town, the government of which the Sultan entrusted to Schamseddin-el-Maukadem.

In 1176 a body of Crusaders, under the command of Raymond came from Tripoli and attacked the town, which they took and pillaged. The conquerors withdrew, laden with

booty. According to the Arabic historians, Schamseddin won the victory and took 200 prisoners whom he sent to Saladin, who was then engaged in a war against Mosbath. Baldwin IV also took possession of Baalbek and carried off a considerable amount of plunder. As soon as Saladin had succeeded in driving back the Crusaders, he had to put down the rebellion of Schamseddin, His brother Touran Schah, who had been brought up at Baalbek, asked him for the government of the city. He could not refuse to grant him this favour, and so Schamseddin was ordered to yield his authority to Touran Schah, but instead of obeying, he raised the standard of revolt. Saladin came thereupon to besiege the town, and not wishing to storm it or join battle, contended himself with blockading it on all sides. When winter came, he left sufficient troops there to continue the siege and hastened to Damascus. Feeling convinced that the army of Saladin would not retire till it had compelled him to obey, S·hamseddin submitted and received the government of another town in exchange for that of Baalbek.

When Touran Schah, was, by the orders of his brother, placed over Alexandria, Farkh Schah, their nephew, replaced him at Baalbek, but premature death (1182) prevented him from enjoying his governorship for long. Saladin, who was then in Mesopotamia, reserved for Bahram Schah, son of the deceased governor, the position which his father had occupied.

This man continued to hold the governorship of Baalbek long after the death of Saladin (1190). In 1201 he allied himself with the governors of Hama and Homs, and marched against the Crusaders, who were occupying Hosn-el-Akrad, Tripoli and other strong positions. This undertaking was crowned with ample success.

Another earthquake, which took place in 1203, caused fresh destruction in Baalbek.

This same Bahram Schah was one of the Syrian princes who, in 1221, went to the assistance of El-Kamel, the king of Egypt. It is known how they retook Damietta from the Crusaders.

Bahram was in his turn attacked by his cousin El-Achraf Moussa, son of Melek-el-Adel, who sent his brother Ismaïl against him. After a year's siege he had to capitulate and content himself with holding Zébédani and some other villages as vassal. Bahram stayed at Damascas, where he was assassinated by his Mamelouks. This prince had ruled Baalbek for 47 years.

Ismaïl, who had assisted by his courage in the capture of Baalbek, was appointed governor. In 1238 he organized an expedition against Damascus, which he coveted. Ayoub, father of Omar, governor of that town, and grand nephew of Ismaïl, was then at Nablous. Being secretly warned of his uncle's plans, he sent a doctor to Baalbek, called Saad-Eddin, in whom he placed the utmost confidence, with orders to let him know all that he could discover with all possible speed. For this purpose he had given him several carrier-pigeons. Ismaïl discovered the hidden motives of Saad-Eddin's mission, but, pretending not to suspect anything, he invited him to lodge with him and showed him the most sincere proofs of friendship. He then took away and replaced by other pigeons those which had been reared at Nablous. Not suspecting this substitution, Saad wrote a note to Ayoub, wich ran as follows: « Your uncle Ismaïl is levying troops and preparing to march against Damascus ». He folded it up and fastened it to the wing of one of the messenger birds, which, not having been

trained to go long distances, re-entered the town after having flown about for some time. Ismaïl unfastened the letter of the doctor and substituted another, worded in these terms : « Your uncle Ismaïl only intends, by levying troops, to bring you assistance against your enemies ». It goes without saying that that letter, supposed to have been written by the doctor, was entrusted to the pigeons of the latter. Thanks to this ruse, the governor of Baalbek had full leisure to complete his preparations. In conjunction with Schirkoh, prince of Homs, he marched against Damascus, the fortress of which he besieged, defended by Omar himself. Reproaching himself for his tardy actions Ayoub came with all speed to the assistance of his son; but he did not arrive in time : on the way he learnt the defeat of Omar and capture of Damascus. He did not consider it advisable to continue his march, but retraced his steps, vowing revenge at the first possible opportunity.

In fact, as soon as he had conquered Egypt, he sent an army under the command of emir Hessam-Eddin-el-Hazabani, who compelled Ismaïl to open the gates of Damascus to him (1245). Nevertheless, Ayoub left the government of Baalbek in the hands of his treacherous uncle, little as he deserved such generosity. For he hastened to join David, prince of Al-Kark, and they both took the part of the Khoarezmites, a kind of Tartars, who served in Ayoub's army and had rebelled against him, because, after the capture of Damascus, he had refused to grant their demands. All these enemies leagued together to attack Damascus, but Hessam-Eddin defended it with such skill and bravery that, when some reinforcements had been sent him, he defeated Ismaïl, who fled to Aleppo (1246). The conqueror hastened to Baalbek, which, after a

short siege, preferred to treat for peace rather than continue the war. The two sons of Ismaïl were taken prisoners.

When Ayoub heard of the capitulation of Baalbek he had the town of Cairo, the capital of Egypt, decorated and illuminated.

Some years later (1260) Holako, Sultan of the Tartars besieged Baalbek, took and destroyed it. Not even the fortifications were spared.

It remained in the hands of the Tartars till their expulsion from Syria by King Daher Bibars, who ordered its castle to be rebuilt, its walls and town to be reconstructed, and the castle to be provisioned with amunitions. Thus the city became in the hands of the Sultans of Egypt, the Mamelouks Bahrites, and remained in their hold until the possession of Syria by the Ottoman Dynasty in the beginning of the sixteenth century A.D.

This ill-fated town had scarcely been restored from its ruins before it was inundated and destroyed by a fearful flood on the 10th of May 1318. The water entered the town at two spots. On the East it passed beneath the ramparts against which it dashed in vain. It was not so on the N E. side where the waters dashing with tremendons force made a breach of 30 meters in the ramparts, despite the fact that they were 4 meters thick. Some historians even say that they pushed back a distance of 400 meters, a tower, 12 meters square. The town was then entirely flooded; nothing resisted the torrent, and the destruction was enormous. Amongst the deplorable losses were 1,500 houses, the great mosque, 131 shops, 44 orchards, 13 buildings used for religious worship and instruction, 17 kilns, 4 aqueducts and 11 mills. The

number of human victims, men, women and children, who perished in that catastrophe, reached 194.

The Tartar Tamarlan (Timour-Lank) on his way to Damascus, after having filled Aleppo with terror and destruction, passed by Baalbek (1401). In vain did the inhabitants beseech this fierce conqueror to spare their city. Only guided by his savage instinct, he gave it over to the plunder of his soldiers, who pillaged it pitilessly. In 1516, when the Ottoman Sultan Sélim the First, conquered Syria, Baalbek became part of his empire at the same time.

BAALBEK

UNDER THE HARFOUCHE EMIRS.

Sprung from an ancient chiite (Metouali) family, which numbered among its members many brave warriors and illustrious knights, these emirs, although they always acknowledged themselves as vassals of the Sultan, and were, as regards the hierarchy, subject to the governors of Damascus, in their turn made Baalbek submissive to their despotic yoke. Tradition makes their origin date back to the emir Harfouche, who, at the time of the expedition undertaken by Abou Obéida against Baalbek, had a flag in a main-body of troops, that is to say, was one of the principal leaders. Whether he gave up the military profession or had to do with the garrison which occupied the town at that time, it is certain that he lived at Baalbek, and that his descendants, who had become numerous, acquired there an ever-increasing influence, until the day when they took in hand the government at the end of the rule of the Egyptian Sultans of the Mamelouks dynasty.

Then they placed no bounds to their tyranny and they pushed their infamous exactions even as far as to deprive the inhabitants of the small means with which they eked out their necessary livelihood. The Christians left a town where life had become intolerable and transported their belongings, some to Zahlé, some to Damascus, others again to Saïda, Douma or Bécharri or to other towns, Thus Baalbek, which had been one of the greatest and most flourishing towns of Syria, Baalbek, which so many successive wars had already impoverished, was completely ruined by the emirs Harfouche.

As no chronicler has especially occupied himself with this family, it is difficult for me to give its history with all the accuracy and clearness I should like. For want of sufficient documents, I have examined all the obscure passages that I have been able to discover, here and there, and I have collected all that popular tradition has preserved for us.

The first historical record of Bani Harfouche was given by Saleh-ben-Yahya, the historian of Beyrout. He says that the King Ed-daher Barkouk sought the help of the Emir 'Ala-ed-Din El-Harfouche against the Turkomans of Kisrwan; and that the said 'Ala-ed-Din was killed in a battle which took place between the Governor of Damascus Yalbougha and Na'ir the Emir of the Arabs in 1393.

In 1602, the emir Moussa Harfouche invaded Joubbat Bécharri, a village of Libanus, despoiled it of all its wealth and took away its herds. In revenge, Josep Pacha Sayfa collected a force of 5,000 men, burned on his march the village of Hadeth, and then attacked Baalbek, the inhabitants of which he put to flight. The fortress (the ancient temples) served, as for many others before them, as a place of refuge for the Harfouches and the remaining portion of the inhabi-

tants. Joseph Pacha besieged it and became master of it after fifty days. After having put the greater part of the inhabitants to the edge of the sword, he returned triumphantly to his own country.

The emir Iounès Harfouche, to escape the wrath of his brother Moussa, took refuge with the emir Fakhr-ed-Din El-Maani, governor of Libanus, Beyrouth and Saïda; In him he found a devoted protector, and later on he even obtained the hand of his daughter for his son Achmet. At the death of Moussa, Iounès, thanks to this powerful support, became governor of Baalbek. Some time afterwards, Achmet Pacha Hafez, governor of Damascus, having some grudge against emir Iounès, prepared an army and set out for Baalbek. Iounès asked aid from the good governor of Libuanus, Fakhr-ed-Din, who responded to his appeal and compelled the Pacha to give up the expedition. From that day Hafez waited his opportunity to avenge himself on these two opponents. When Nassouh Pacha became Grand Vizier in 1611 he demanded the head of Iounès from Fakhr-ed-Din, who, by his tact, managed to appease the Grand Vizier.

In 1613, when Fakhr-ed-Din was fighting in the Horan against the troops of Damascus, Iounès, at the head of his troops, came to join him. Hafez Pacha warned Constantinople, and the Sultan Sélim sent an army of 50,000 soldiers, displaying 50 standards and commanded by 14 Pachas, with orders not only to chastise Fakhr-ed-Din but also to exterminate all his family. Before all this array of force, the cowardly Iounès lost courage and betrayed his benefactor, offering his services to Achmet Pacha. The latter ordered him to go and bar the way of the troops who were going to carry aid to Fakhr-ed-Din, who was entrenched in the citadel

of Schekif Arnoun. The meeting took place near the bridge of El-Khardali, but Iounès, in spite of the advantage he gained, could not prevent the partisans of Fakhr-ed-Din from entering the citadel; but this latter submitted to the Imperial Government, left the country, and departed to Italy. When Hafez Pacha was well established, he directed his forces against the emir Iounès and demanded from him the surrender of the castle of Baalbek and the Hosn of Labouet, sending against him at the same time troops from Damascus. But the emir Iounès reconciled himself with him by fifty thousand piasters. In 1615 Jarkas Mouhamet Pacha established the emir Shalhoub El-Harfouche ruler over El-Béka', and drove his cousin, emir Houssein son of Iounès, out of it; but Iounès raised to fifty thousand ingots the tribute to the Imperial Government on Baalbek and Béka', and thus obtained the governorship over them in spite of Shalhoub. In 1616 the Imperial Government granted him also the governorship of Homs. In 1717 emir Fakhr-ed-Dine returned from Italy; and emir Iounès sent his son Ahmed to pay him a visit.

In 1626 fortune seemed to desert the emir of Libanus, so fortunate hitherto. He was deprived of the governorship of Safed; his troops, beaten and routed, fled to Nablous and to 'Ajloun; and emir Iounès displayed his derision of the retreat of Fakhr-ed-Din, wherefore, this latter emir settled himself in the country of Béka', expelled the emir Houssein from Kab-Elias, and stripped him of his daughter, wife of Houssein; and after having seized all the properties of the Harfouches, and destroyed the castle of Kab-Elias, he went to Jesr-el-Majami'. On the news that the emir had left Kab-Elias, his foe Iounès proceeded to Damascus to ask Moustafa Pacha for the governorship of Safed and 'Ajloun. He obtained it by paying 15,000

ingots of gold. But Fakhr-ed-Din strove in Constantinople and frustrated the orders of Moustafa Pacha, 'Ajloun and Nablous. This news fell like a thunderbolt on Moustafa Pacha, who ordered the emir Iounès to join his troops to the Turcomans of the plain of Baalbek and to come and meet him in order to fight against Fakhr-ed-Din. Their enemy did not keep them waiting long. At the head of a large army, he advanced against Békaa. One day when he was seeking forage for his horses, he pushed on with a thousand horsemen as far as Karak, where he encountered by chance a detachment of 150 soldiers, belonging to the army of Iounès. On perceiving the general of their foes, the former intrenched themselves in the mosque of Noah and commenced against him a sharp fusilade. The horsemen of Fakhr-ed-Din hurled themselves at them, killed 45 of their number and put the rest to flight. On their side they only lost 5 men. The conquerors pursued the fugitives who had taken refuge in the village, tracked them from house to house, and finally made them all prisoners. In a short time Karak was nothing but an immence heap of ashes.

Fakhr-ed-Din then advanced against Sarine, another village inhabited by the Harfouches, set it on fire after having pillaged it. In short the terrible emir plundered and burned all the villages that he met with on his devastating march through the southery plain of Baalbek. On his return to Kab-Elias, his first care was to send the prisoners to Beyrout. This step filled the Harfouches, who had remained at Baalbek, with alarm ; they shut themselves up in the fortress and sent to inform Iounès of all these sad occurences. He sent them a handful of horsemen to defend them against their foe.

Meanwhile, Iounès had joined his forces to those of Moustafa Pacha. Together they joined battle with Fakhr-ed-Din near Anjar. They sustained an utter defeat, and the Pacha was made prisoner. The emir Harfouche, hastened to Baalbek, left there a garrison of 210 soldiers to guard the fortress, and fled for refuge into that of Léboueh. But Fakhr-ed-Din set at liberty Moustafa Pacha and highly honoured him. Touched by this act of generosity, the Pacha joined him and the emir Ali Chéhab to proceed with them to Tamnin and thence to march against Baalbek. Iounès in alarm, went, together with his children and the other members of his family, to seek a safe place of refuge in Kal'at-el-Hosn, then he proceeded to Aleppo, whence he had no difficulty in sending to Constantinople the strongest accusation against Fakhr-ed-Din. However, this one had arrived at Baalbek, and by his orders, the Druzes, the inhabitants of Béka', plundered all the crops of the Harfouches. Then Fakhr-ed-Din laid siege to the fortress of Baalbek and carried it on with extreme vigour. He filled up the moats, dug trenches, and after much labour and exertion, he managed to arrive at the walls of the fortress, which his indefatigable soldiers began to pierce in order to open for themselves a passage.

Giving up all hope of being able to continue a conflict so disastrous to him and his, Iounès had an interview with Fakhr-ed-Din and asked him to forget the past. The emir of the Druses whose generosity was equal to his bravery, once again forgot his resentment and pardoned the man who so often had betrayed him in defiance of all principles of honour. But the besieged were unwilling to give up the fortress, and Iounès, fearing that he would have to pay for the resistance of his partisans with his life, once more took up the road to

exile and went to conceal his misfortunes at Maarrat-el-Naaman. Even in this foreign land fate was still unkind to him : Amurat Pacha, the Governor of Aleppo, had him arrested and sent him to that town, where he was cast into prison. This new misfortune greatly grieved Hossein; he charged the emir Chalhoub Harfouche and his brother Ali, to go and find Fakhr-ed-Din, who was still at Baalbek, and to promise him 40,000 piastres if he obtained his father's release.

The news of the imprisonment of Iounés spread every where. The besieged, who at first had resolved to resist to the last extremity, felt their courage ebb away. Their commander went to see Fakhr-ed-Din and concluded peace with him, on condition that he would permit them to keep their goods. The fortress was then evacuated and the garrison yielded to the conqueror's army. A hundred and fifty workmen were employed to destroy part of the fortifications of the citadel. During the whole siege Fakhr-ed-Din lost only 30 soldiers.

However, the defenders of Léboueh were by no means willing to surrender, in spite of the promise that the same advantageous conditions would be granted them as their neighbours of Baalbek had enjoyed. Enraged by this obstinacy, the emir came with 4,000 soldiers to besiege them. When the siege works were already well advanced, Ali, son of Iounès, went to Cal'at-el-Hosn and asked his brother Hossein for the sum promised for their father's ransom. He soon returned, in company with his cousin Ali, payed 16,000 piastres to Fakhr-ed-Din and gave him a guarantee for the rest of the sum. Peace being concluded on both sides, the siege of Léboueh ceased.

The two parties were brought to terms of peace, and Fakhr-ed-Din evacuated Baalbek and returned to Lebanon,

leaving the governorship in the hands of Chalhoub El- Harfouche.

After that emir Iounès was set at liberty from the prison of Mourad Pacha. He returned from Aleppo to the village of 'Assaal, whence he sent a precious present to Moustafa Pacha, Governor of Damascus, promissing him, at the same time, thirty thousand piasters, if he put to sword emir Chalhoub. Taking possession of the money, Moustafa Pacha sent and seized Chalhoub and murdered him. But the emir Fakhr-ed-Din avenged the latter by inciting the Prime Minister Khalil Pacha to get hold of emir Iounès. In compliance, Khalil Pacha seized emir Iounès and murdered him. This was in the latter part of 1623.

This same year, thanks to the intervention of the emir Ali Chéhab, the emir Hossein had the pleasure of seeing his wife return home. However in 1624 Fakhr-ed-Din, who had received the government of all Syria from the Sultan as well as title of Sultan El-Barr (Sultan of the continent) marched at the head of his troops through the different parts of this province in order to establish there his authority and good organization. When he reached the neighbourhood of Baalbek, the Harfouches, always distrustful of him, fled into the interior of the country towards Yabroud (1). The inhabitants, in order to win his approval, came out to meet him, offered him the necessary provisions for his troops and promised to pay him 45,000 piastres. Having nothing to fear from the Harfouches, Fakhr-ed-Din remained at Baalbek for a month, in order to repair the breaches made in the fortress. He left there a well armed garrison, and took the road to Kab-Elias.

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(1) *A town of* 5,000 *inhabitants, situated in the district of Kalamoun,* 10 *hours to the East of Baalbek.*

The star of this dauntless prince was soon about to wane. Warned that he was secretly intriguing to make himself supreme in the country which he ruled, the Sublime-Porte, in 1643, sent a formidable army against him, under command of his former rival, Achmet Pacha Hafez. The emirs Hossein and Mahomet, the sons of Iounès Harfouche, having submitted to the ambassador of the Sultan, were not molested. Set at ease in that direction, Hafez Pacha offered battle to Fakhr-ed-Dine, defeated him aud took him prisoner, and sent him to Constantinople, where he was put to death.

In 1664 a terrible earthquake took place and destroyed the greater part of the fortress. And in 1671 emir 'Ali Harfouche sought the aid of the Governor of Damascus against his cousins the emirs 'Omar, Chédid, and Iounès. The said governor despatched with him an army to Baalbek, where he routed the said emirs, burned their houses, and held the power over Baalbek.

In 1676 the emir Chédid Harfouche plundered the village of Ras-Baalbeok ; but he was, in his turn, attacked and conquered by 'Ali Pacha, Governor of Damascus. He was then, with all the members of his family driven from Baalbek, the government of which was given over to the emir Farès Chéhab who had under his orders 2,000 Druses. The Harfouches, scattered and persecuted, found themselves in the greatest difficulties. Chédid rallied round him 60 veteran horsemen, with whom he wandered from country to country, in ambush for emir Farès Chéhab till he caught him. He murdered him near the village of Younin.

When this news reached the ears of the emir Moussa Chéhab and the emir 'Ali Nejm, they resolved to avenge the death of their cousin. At the head of their men they left, the

first to Hasbaya, the second to Rachaya, and began to march against Baalbek. Having arrived at the outskirts of this town, they commenced to plunder everything that they encountered. In alarm the emir 'Omar Harfouche presented himself in all haste to the emir Achmet El-Maani, begging him to lend him his assistance in arresting the progress of his foes. Achmet preferred to act as a conciliator. He went to work with so much skill that the Chéhabs accepted peace on the condition that the Harfouces paid them, as a recompense for the blood spilt, the sum of 5,000 piastres and two thoroughbred horses.

In 1681, 'Ali Pacha, the governor of Damascus, allied himself to the emir Bechir Chéhab the first, to attack Chédid. The Scheiks Hamades, having promised their support to the latter, saw their town Al-'Akoura, as well as 40 villages, reduced to ashes by the Pacha.

History mentions the emir Hossein Harfouche governor of Baalbek in 1702. He is reported to have been killed in a revolution of the Sunnites of Baalbek in 1724. He was succeeded by his cousin Ismaïl, then by emir Haydar (1731). Assad Pacha, governor of Damascus thought that he would render the Harfouches more submissive to his authority by giving to the emir Melhem Chéhab all judicial power over Baalbek. A difference which arose between this emir and the Pacha forced the latter to have recourse to the emir Haydar Harfouche, who wished nothing better than to rid himself of his rival. Assad Pacha was defeated, and the emir Melhem, profiting by his departure for Mecca, pillaged Baalbek and replaced the emir Haydar by his brother, the emir Hossein. On his return, the Pacha made cognizant of this fact, began to raise a powerful army. But before this could be accomplished he was put to death by an order from Constantinople.

Hossein enjoyed his position for a longer time. As for Haydar, he returned to Kalamoun, to the east of Baalbek.

In 1751 the two English engineers, Wood and Dawkins, visited it and made out a precise plan of its temples, thus showing the European peoples the importance of the ruins of Baalbek, their position in greatness and majesty, and gave a long and beneficial account of the ancient history of Baalbek. They mentioned in the introduction that they came to Baalbek through an Imperial license, and that the governor at that time was the afore mentioned emir Hossein, whose brother (Haydar) was still in mutiny against him; and, prior to their passing through the village of Arsaal, he fell suddenly upon it, and destroyed it. Then a short time after the accomplishment of their work in Baalbek and their departure from it, the news reached them about the murder of emir Hossein by his brother Haydar, who replaced him in the government.

Wood also mentions that he found Baalbek a small town of five thousand inhabitants. And when Volney visited it in 1784 he did not find in it more than two hundred.

Thus this city, which used to be flourishing and full of population in the time of the Romans, retrograted to such low degree of degradation and debasement as this. But when the Imperial Government had put an end to the oppression of the Harfouches, a reaction took place and the population became as numerous as it was in the middle of the 18th. century.

In 1759 emir Ismaïl, son of Chédid Harfouche took hold of the canton of Baalbek from the part of the governor of Damascus upon a yearly payment of fifty thousand piastres. It was under the governorship of this emir that in the evening of Tuesday, 30th. October, 1759, Baalbek was almost entirely

destroyed by a terrible earthquake, which destroyed a great part of its buildings, houses, and walls, and overturned three of the columns of the great temple, six of which only remained standing, and overset two of the columns of the small temple. The earthquake lasted twenty-seven days. It was the crowning misfortune for this unhappy city, which was never destined to regain its splendid past.

In that year the emir Melhem Chéhab died, and the Harfouches resisted the rule of his son Yousef and began to intrude upon the outskirts of Lebanon. But emir Yousef took leave from the governor of Damascus and gave a stroke to the Harfouches in 1763, thus enabling emir Haydar El-Harfouche to rehold the governorship, which he remained holding until his death in 1774, after a very long life. His brother emir Moustafa succeeded him in the governorship.

In 1776 Ahmed Pacha El-Jazar sent Karamenla, the leader of his army, to Baalbek. The latter took possession of it and drove out the emir Jahjah son of Moustafa. The conqueror left the town, almost immediately, to go to the help of his master, who was in war with the emir Yousef Chéhab, governor of Libanus.

In 1782 the emir Moustafa expelled his brother emir Mahomet El-Harfouche, who sought the assistance of the emir of the Mountain, Yousef Chéhab, who in turn reinforced him with five-thousand men, and sent them to Baalbek. On their arrival emir Moustafa took to flight, and emir Mahomet ruled over Baalbek. But Moustafa in his turn asked the help of the Imperial army, and advanced upon Baalbek; whereupon emir Mohamet and his partisans and relatives fled the country to Lebanon, where he stayed until his death in 1782. In that year Darwish Pacha governor of Damascus sent his army to

Baalbek and took the emir Moustafa by surprise, because of his injustice, captured him as well as one of his brothers, and made captive the woman of the Harfouches; while his soldiers pillaged the city. Emir Moustafa and his brother were led to Damascus, where the former was ordered to be hanged; and Darwish Pacha established as his representative, a certain negro, by name Mohamet Aga.

Stung to the quick, Jahjah hastened to the Arabs of Khazaa, from which tribe his family decended, and begged their assistance, in vain. They would only give him a considerable sum of money and a magnificent thoroughbred. Then he came to Zahlé where he won over a hundred warriors to his cause. At the head of this handful of men, he advanced upon Baalbek, entered it in the night, after having covered the horses' hoofs with felt, and killed all the enemies he met. The soldiers of Jazar, who escaped the slaughter, fled as fast as possible. After this exploit, Jahjah, together with his brother Sultan, returned to Zahlé, where he was attacked by Ismaïl Manla, an officer of Jazar, at the head of 1,200 soldiers. But the inhabitants of Zahlé, who had embraced the cause of the Harfouches came out to meet him. Some of them placed themselves in ambush and hurled themselves unawares upon their foes, who, decimated by bullets, were compelled to take to flight. Having no longer anything to fear, Jahjah retook the governorship of Baalbek.

As soon as all these troops were united, the emir Cassem commenced his march against Baalbek. On their approach, the emir Jahjah came out to meet them; the combat took place at Ablah. Cassem was defeated and lost a number of horses and arms. This check did not discourage the emir Béchir; new troops were enrolled. This time he entrusted

the command to his brother Hassan. Before their arrival Jahjah avacuated the town, without leaving any supplies. It was for this reason that the army of the Chéhabs had to retrace its steps. Seeing that all these attempts failed, Cassem applied to Jazar, who, at the instigation of the emir Bechir, sent an army which was joined by the skeiks of the Druses and their followers. At the sight of this large army, Jahjah fled for refuge to Ras, and seeing himself pursued fled to Yabroud. Now became master of Baalbek, a certain negro, by name Selim Aga, whom Jazar establisted as his representative.

In 1789 the emir Cassem, son of Haydar Harfouche, whilst disputing with his cousin Jahjah the government of Baalbek, asked the emir Béchir, surnamed the great, governor of Libanus, for reinforcements. The emir Béchir sent him some troops and the emirs Lama' and their men. Then the emir Cassem commenced his march with this army against Baalbek. On their approach, the emir Jahjah came out to meet them; the combat took place at Ablah. Cassem was defeated and lost a number of horses and arms. This check did not discourage the emir Béchir; new troops were enrolled. This time he entrusted the command to his brother Hassan. On their arrival at Baalbek, emir Jahjah came to meet them outside the city; and emir Cassem, who was of wonderful valour, dashed against emir Jahjah while in the midst of his soldiers, but was hit with a bullet before attaining his enemy, and fell dead. Thereupon the Lebanon troops returned to their home without any more war. Then emir Jahjah reconciled himself with the emir Béchir, and thus remained ruler over Baalbek till his death 1812, leaving the power to his brother Amin.

In 1820 the emir Nassouh, son of Jahjah, tried to seize the power from his uncle Amin. At his request, the emir Béchir sent a troop under the leadership of the emir Melhem Chéhab. Amin retired to Hermel, which he soon left to escape from the soldiers of Libanus. Not being able to succeed in capturing him, the emir Chéhab continued his march to Libanus. Scarcely had the emir Nassouh returned to Baalbek before he heard of the arrival of Amin, and, as the auxiliary troops had already withdrawn, he retired to Zahlé. One day when the emir Amin was at Bednayl, he was attacked by the people of Zahlé, with Nassouh at their head. He had no time to flee. At last this wicked nephew understood that he had only brought upon himself the hatred of an uncle much more powerful than himself and submitted to him. Deceived by appearances, he relied on his generosity, but one night, when he was staying at Majdaloun, be was treacherously murdered by a servant in the pay of this same uncle. Nassouh was scarcely 20 years old.

Having got rid of this rival, Amin remained peacefully master of Baalbek till the invasion of Syria by Ibrahim Pacha, son of Mahomet Ali, Khedive of Egygt. As he had declared himself in favour of Turkey, the Egyptian prince attacked him in 1831, got possession of the town without striking a blow and compelled him to take to flight with his family. The new conqueror wishing to make the most of the advantageous position of Baalbek, establishd a garrison there, constructed large and massive barracks and placed the power in the hands of the emir Jawad Harfouche. In 1832 Amin sought refuge with the emir Béchir, who was allied to Ibrahim Pacha, and begged him to reconcile him with the latter. His advisers dissuaded him from doing this and he recommenced his wan-

dering existence. While one day at Ain-el-Wo'ool, to the East of Baalbek, he was overtaken by troops of the knights of Hanada of the army of Ibrahim Pacha. Amin had only his son Kabalan and twelve knights; he remained with the women, and Kabalan dashed with his knights against the Hanadas, and with his sword penetrated their ranks, while his party covered his back. He thus occupied the Hanadas for some time, till emir Amin fortified himself in the mountain, where his son returned and joined him; and the Hanadas were not able to follow him, but returned to whence they came. The father and son embarked for Constantinople, where they dwelt, surrounded by respect, till the evacuation of Syria.

On his side the emir Jawad revolted against Ibrahim Pacha, who had replaced 'him by Ahmed Aga Jazar. He traversed the country, stirring up the inhabitants against the foreign invaders. In one of these expeditions he met, close to Yabroud, 200 Kurdish horsmen, sent against him by Chérif Pacha the Egyptian, governor of Damascus. Besides his cousins Mahomet, Assaf, Issa and Sa'doun the emir Jawad had 30 horsmen with him. A terrible conflict thereupon ensued. The Harfouches displayed such great bravery, that numbers had to give way to courage. The Kurds retired leaving on the field of battle one of their chiefs, 'Ajage Aga. Deserted by his own men, Jawad took the road to Homs. One day he was all alone at a place called Horayché when he was suddenly attacked by the Hanades, who barred his passage over the bridge of the Talle. Driven to despair he drew his sword, charged the ranks of the Kurds, cut his way through, and thus succeeded in saving himself. He at length became tired

of his hidden and wandering life. He made his way to Libanus in the hope that the emir Béchir would reinstate him in the good graces of Ibrahim Pacha. But the emir of Libanus betrayed him and delivered him over to Chérif Pacha, who had him put to death.

Khalil Aga Wardi succeeded Ahmed Aga Jazar; he was in his turn replaced by the emir Hamed Harfouche. When Ibrahim Pacha was compelled to evacuate Syria, the emir Khanjar, the mortal enemy of the Egyptian prince, became governor of Baalbek.

However, Osman Pacha had arrived from Aleppo with 8,000 soldiers to cope with the Egyptian army. He took the road to Béka' and, passing Baalbek, left a garrison there in the barracks, built by Ibrahim Pacha. Then the emir Khanjar succeeded in raising 400 cavalry and joined himself to the emir 'Ali Lama' to harrass the detachment of the Egyptians. After several skirmishes he marched with his brother to Zouk-Mikaël (Libanus, district of Kesrouan), in order to enlist its inhabitants who had rebelled against Ibrahim Pacha. One of his attendants betrayed him and revealed his plot to the emir Abdallah Chéhab. And when the emir Abdallah advanced towards him with his followers he mistook them for allies come to offer him their services. Attacked and hemmed in on all sides, he was pursued as far as Ghazir, where he was thrown into prison by his brother. The people of Ghazir, assisted by some other Kesrouanites, broke open the doors of the prison, freed the two emirs and accompanied them as far as Moukalès, where after having joined battle with Abbas and Soleiman Pacha, the Egyptian generals, they were put to flight. Once more deserted and alone, Khanjar reached the village of 'Akoura.

It was about this time that Abou-Samra (1) at the head of 4,000 men attacked a body of Eyptian army, encamped at 'Aïnata. The battle lasted all day. Defeated but not disheartened, Abou-Samra hastened to Bécharré, raised fresh troops and returned against the Egyptians. This time the victory, long contested, fell to his lot. His foes lost 70 soldiers. Encouraged by 'Izzat Pacha, commander-in-chief of the Turkish army, Abou-Samra stirred up the two districts of Joubeil and Batroun, threw himself upon 'Aïnata, and after a bloody struggle, succeeded in driving the soldiers of Ibrahim Pacha from the village.

After his flight, Khanjar did not remain inactive. He entered the service of the Turkish general and together with 'Omar bey, fought against the emir Mas'oud Chéhab. In reward for his fidelity, he received, after the cessation of hostilities, the governorship of Baalbek.

In 1841 the emir Amin, accompanied by his son Kabalan returned from Constantinople, with a firman, conferring the government of Baalbek on him and his son; but death overtook him at Beyrouth. His son hastened to Damascus to have the firman signed in his favour. As soon as that formality was accomplished, some soldiers, in the hope of obtaining presents at this good news, dashed into his house to congratulate him. On seeing them arrive with such haste he thought that they had orders to put him to death. Beside himself, he mounted his horse and fled away at full speed. He became mad, and dragged on his unhappy existence till 1864.

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(1) *A famous knight, of Bekassin, Libanus, who played an important part in the campaign of Ibrahim Pacha.*

When, in 1841, hostilities broke out between the Christians and the Druses, Khanjar joined the inhabitants of Zahlé against the latter. El-Arian, a chief of the Druses, was defeated at Tha'labaya, a small village in the neighbourhood of Schtora. The exasperated enemy to the number of 8,000 marched against Zahlé to take their revenge. But they had not the opportunity. The Harfouches, and people of Zahlé went out to meet them, and a terrible struggle took place. The Druses made desperate efforts, but they were repulsed with considerable loss.

In 1842, by order of the Turkish authorities, Khanjar was replaced by the emir Sa'noun who died a year afterwards and was succeeded by the emir Hamed. This man held the governorship till 1845. His cousin Mahomet, having obtained from the governor of Damascus an order which constituted him the governor of Baalbek, advanced against him with 1,500 Kurds. He collected a considerable army, marched against his foes, and fought with them a bloody battle at Dalhamié, a village of Béka', out of which he came victorious. Conquered but not discouraged, Mahomet returned to Damascus and had his nomination renewed. Strange to say, the emir Joseph, the son of Hamed, as well as the emirs Khanjar and Chédid, had also gone to Damascus and obtained an order which recognized them as governors of the caza of Baalbek, conjointly with Mahomet.

In 1851 the emir Mahomet raised the standard of revolt against the Turkish authorities. He recruited an army in the districts of Baalbek and Wadi-el-'Aajam; Moustafa Pacha marched against him; the battle was a terrible one, but victory remained with the Turks and Mahomet fled to

Ma'loula (1) where he entrenched himself in a fortified position with his brothers 'Issa and 'Assaf, as well as some of his cousins. The Turkish general besieged the village but could only get possession of it by the treachery of an inhabitant. The Harfouches took to flight with the exception of Mahomet and his brothers who took refuge in a cave, rather than surrender. The Turkish troops attacked them in this place of refuge, killed 'Issa and captured Mohamet and 'Assaf. A short time afterwards Moustafa occupied Baalbek with 3,000 soldiers. The emirs Khanjar, Salman Bey, Chédid, Soleiman, Hamed, and his son Joseph were sent to Damascus with their families, and from there to Crete, to which place Mahomet and 'Assaf were also conveyed. From that time the Sublime Porte took their power away from them. Baalbek became a Kaïmakamat of the Empire. The first who exercised there the functions of Kaïmakam was Teimour Pacha.

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(1) *A village in the district Kalamoun, 11 hours to the East of Baalbek. It is the ancient Moglada. There is to be seen there a large monastry belonging to the Greek Orthodox church.*

CHAPTER V.

BISHOPS, SAINTS, AND ILLUSTRIOUS PERSONAGES OF BAALBEK.

Bishops : — Church history passes over in silence the names of the first bishops of Baalbek, as well as the date on which this town was first constituted a bishopric. Eusebius, however, relates that Constantine the Great raised there a church which he made an episcopal sec. Greek martyrology for its part says that its first bishop was Theodocius, who converted Saint Eudoxia of Baalbek to the christian religion, at the commencement of the 2nd. century, during the reign of the emperor Trajan : this contradicts, therefore, the words of Eusebius. In any case it is certain that Baalbek was an episcopal see at a very early date.

The Greek and Latin martyrologists mention Nonus, one of its earliest bishops, as a very eloquent and distinguished orator. He lived during the reign of Marcianus Cæsar, and before being promoted to the episcopate, he had embraced a religious life in the monastery of Tabanna. Later, he was appointed bishop of Edessa (to-day Orfa), replacing bishop

Ibas who had been recalled. However, when Ibas was re-instated in his bishopric, by a decree of the council of Chalcedon, which met shortly afterwards, Nonus was transferred to that of Baalbek. In the accomplishment of his sacred office, he displayed a zeal worthy of an apostle; his piety and meekness drew all hearts to him. Yielding to the entreaty of the patriarch Maximianus, he attended at the patriarchal council of Antioch. It was in this town that he brought back to God, in 453, the notorious sinner Pelagia, who afterwards became Saint Pelagia, after a sermon on the last judgment by which she was deeply affected. This worthy prelate died in the odour of sanctity.

History mentions another bishop, by name Joseph, who lived in the time of the Emperor Leo and who was present at the synod of Antioch, which was presided over by the patriarch Saint Domnus.

From that time the bishops of Baalbek succeeded one another without interruption even in the most troubled periods. At the present day the episcopal see of the Greek Catholic religion is occupied by Agabius Ma'louf, who was inducted in 1896.

Saints : — *Saint Eudoxia*, born at Baalbek, towards the end of the 1st. century, of pagan parents, she was from an early age imbued with the errors of paganism; but her intelligence discovered the emptiness of the religion of her parents and was struck with the sublimity of christianity. By the bishop Theodocius, who taught her the truths of the christian faith, guiding her religious tendencies, she was baptized in the year 101. At that time the emperor Trajan was commencing his persecution against the Christians.

Vincent, the governor of Baalbek, in obedience to the imperial decree, had Eudoxia seized, and tried in vain to bring her back to Paganism. Finding her steadfast in her faith, he caused her to be beheaded in 114.

According to Latin martyrology, Eudoxia was a Samaritan who had come to live at Baalbek. She had a well-known reputation for wantonness. A priest called Germain converted her to Christianity, which she afterwards revered and served with admirable zeal. She worked several miracles before the governor Vincent who had her secretly killed. The Greek and Latin churches celebrate her festival on the 1st. of March.

Saint Gelasimus, in 297, during the reign of the emperor Diocletian, the comedian Gelasimus, was taking on the stage the part of a neophyte who had just been baptized, when Divine grace touched his heart and he immediately embraced the Christian religion. The spectators in a fury dragged him from the theatre and stoned him. He was buried at Mariamna, his birth-place, which is probably the village called to day Fourzol.

Saint Cyril and the virgin martyrs, Cyril was deacon at Baalbek in the time of Constantine the Great. By his preaching and his ardent zeal, he won over to his religion a great number of pagans and caused the destruction of many idols in the town. When Julian the Apostate ascended the imperial throne, he persecuted the Christians and restored to the pagans the liberty of their creeds. The inhabitants who could not pardon Cyril for the conversions he had made, attacked him like wild beasts and their hate was not appeased until they had opened his entrails and fed upon his liver.

At this period there was at Baalbek a temple of Venus which was sadly celebrated for the infamies that took place in it; Constantine had converted it into a church. At the time of the martyrdom of Saint Cyril, the pagans, in order to avenge the abolition of one of their dearest forms of worship, attacked the Christian virgins, dragged them to the public place and exposed them to every kind of outrage. Then, to crown their barbarity, after having cut off their heads, they tore out their entrails which they gave as food for swine. Fearing that even these unclean animals would shrink from this still palpitating flesh they mixed it with barley, and other alimentary substances. The church commemorates the memory of Saint Cyril and of these virgins on the 15th. of April.

The Christians of Baalbek are for the most part of opinion that Saint Barbara lived and suffered martyrdom in their town; it is for this reason they say that Constantine the Great had the temple of Venus converted into a church, giving it the name of this Saint.

Illustrious men : — *Callinicus of Baalbek.* We have no authentic documents concerning the exact year of the birth of this learned man; however it is probable that he was born about the beginning of the 7th. century. He was a geometrician and a distinguished chemist; amongst his other inventions that of Greek fire, the exact composition of which has not been discovered, is attributed to him. This inflammable substance was hurled by means of special machines. The damage that it caused was so great that if it struck a vessel it immediately consumed it; neither water nor any other liquid could extinguish it. For a long time the Greeks

of the Lower Empire employed it with successful results in their naval combats. So this discovery, so formidable to their enemies, became a state secret.

Constantine, the son of Luca. — This man was a philosopher of renown and a celebrated doctor. He composed or translated into the Arabic language 38 works, embracing philosophy, medecine, astronamy, geometry, history, and agriculture. He died in 908, one of the sect of Nestorius.

Abou Taher. — This imam was very well versed in mussulman theology; so people came to him from all parts to consult him in the most difficult cases. He composed a large number of religious books and died in 1336, regretted by every one; he has been celebrated by several poets.

Baalbek was the birth-place of several other eminent men, amongst whom was the *Imam-el-Laowzaï*, whom people visited from all parts of Syria, to learn his opinion about different points of the Mussulman religion. Born in 712, he died in 782 at Beyrout, where his tomb is still held in great veneration. It can also boast of the celebrated historian *El-Makrizi*; born in 1358, he lived in Egypt and died there in 1441.

Joachim Moutran, priest, was born at Baalbek in 1696, and joined the order of Saint Basil the Great on the 7th. of June, 1731. A pupil of the celebrated deacon Abdallah Zakher, he officiated in several parishes in the dioceses of Aleppo, Homs and Baalbek. It was especially as an orator that he acquired the great reputation which still clings to his name. He composed several books, amongst others the Eisagogia on logic; the Idahatt-el-Noutkiah, a voluminous work on the Greek liturgy; El-Manara, a book which explains the

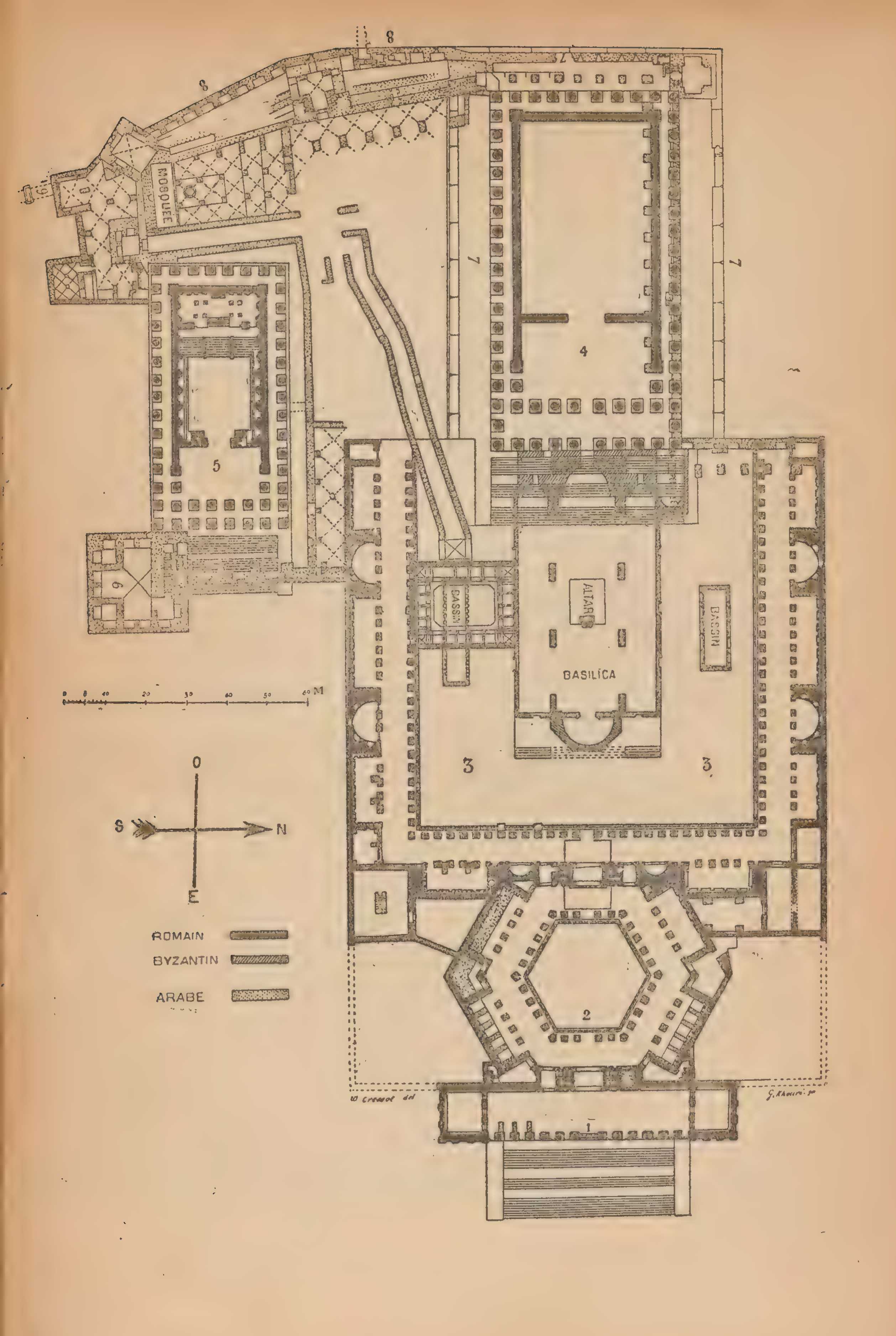
words of the mass; and a book of sermons for the festivals and Sundays of the year, etc., etc. He was a man of remarkable intelligence and sound judgment; his writings are clear; his words were persuasive. His prodigious memory aided him to retain recollection of a great number of events. But especially praiseworthy was his virtue and fear of God. He died at Saint-Jean-d'Acre, in 1772.

CHAPTER VI.

THE ACROPOLIS AND OTHER ANTIQUITIES OF BAALBEK

And now we have reached the most important part of our book, the celebrated ruins of Baalbek : it is of them that we are about to speak and try to point out all that is magnificent and marvellous, which the genius of man can create.

The acropolis, which is commonly called Kal'at, and is now in ruins, is in the western part of Baalbek. One sees there two quite distinct parts : the first is composed of temples, constructed by the ancients and dedicated by them to their divinities. These temples, ornamented with every kind of splendid sculpture, have attracted the admiration of all ages as much for the perfection of art, to which our ancestors attained, as for the prodigious strength which they must have in their work. It is this in fact which strikes especially the archæologists, and the numerous tourists who do not let the many difficulties prevent their visit to the curiosities of our part of the world. One and all declare that there they find a masterpiece of Greek architecture.


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EXPLANATION OF THE PLAN.

1 Portico.
2 First court.
3 Great court or Panthéon.
4 Great temple of Jupiter-Sun.
5 Small temple of Bacchus.
6 Arabic tower.
7 Cyclopian walls or Podium of the great temple.
8 Arabic fortifications.
9 Gate of the Arabic fortress.
a a, *b b* Subterranean passages under the galerie of the great court.



Details of the capitals of the narthex of the temple of Jupiter.



The second part, built by the Arabs, and intended for the defence of the town, is only a military work, vastly inferior to the first, both as regards construction and sculpture.

Consequently the most interresting ruins, which we shall have to study in the Acropolis are : the lower story or subterranean passages, the propylæa, the outer or hexagonal court, the Great court or Pantheon, the great temple of Jupiter-Sun, the little temple of Bacchus, the Arabic buildings and lastly the exterior of the enclosure and its Cyclopean wall.

Subterranean passages : — In studing the structure of these temples this fact is revealed, *viz.*, that, in order not to build them on a level with the ground, the ancients were obliged to make a kind of artificial hill by establishing subterranean passages of a hight of 23 feet, upon which was erected the actual acropolis.

Below the propylæa and the hexagonal court, some subterranean chambers completely blocked up are still to be seen.

But below the great court are built two adjacent subterranean passages connected with each other on the E., N., and S. by enormous vaulted stones (see plan a a, b b). The external passage is divided throughout into chambers with their doors opening exteriorly. Upon these chambers stand the exedræ of the great court above, while upon the interior vault are based the columns of the gallery, which run in front of the exedræ. The southern of these passages, serves as entrance to the ruins. Its length from E. to W. is 400 f., and its breadth 16 f. 5 inches. 50 f. to the right of this, another subterranean passage not less immense leads out,

at right angles to a third one, which is itself parallel to the first, which it resembles in style and length. The stones of these passages, as in the temples must first have been placed in position and afterwards cut to the required size; as a proof of this, some are finished at one end and left uncompleted at the other.

Several key-stones of vaults bear inscriptions and figures of deities. In the vault of the first southern passage, in front of the second transversal one, the figure of Hercules can still be seen, with his club, near which are these two Latin words : *DIVISIO MOSCHI.* Another name of a division "GIRSU" is found again at the eastern extremity of the north passage where, too, are some other letters nearly obliterated. All this leads us to believe, if we take into account the form of these characters, that they were engraved in the time of Caracalla, to whom the construction of these passages is attributed, and who, they say, often liked to have himself represented under the figure of Hercules. A little beyond this figure, is also to be found one of Diana with a crescent, then another bust of Hercules, and lastly, at the end of this vault, an ornamental figure representing a sea-deity. On the key-stone of the vault of the northern passage, and at the point where it meets the transversal one, one also remarks the head of Medusa.

As we have already stated, there are other vaults lying along side of these vaults and divided likewise into chambers, which were probably meant for the ancient pilgrims. The most remarkable of these chambers is found in the south corridor, facing the transversal one. The entrance to it is by means of a window, constructed afterwards in the same corridor. Its beautifully-sculptured ceiling is considered one of

the finest which exist ; it is covered with hexagonal compartments, which are decorated with figures. On its north side is the real entrance and there three artistically sculptured niches are to be seen ; the middle one is surmounted by the rude figure of a child. This chamber formerly opened on to the exterior of the court by a triple door-way, separated by two square pillars with Doric capitals.

After one hás gone through the first southern passage, one turns eastward, passes through the great court and the hexagonal court and enters the propylæa. It is now time that we should give our readers a more detailed account of what is going to be visited.

Propylæa, (plan 1) : — We are now in front of the portico, properly so called, of the great temple (26 f. higher than the neighbouring orchard). Running North and South in an oblong shape and possessing a length of 150 f. (not counting the wings), and a breadth of 36 f., it faced East.

On the two extremities of these propylæa are two pavilions, ornamented on the exterior by Corinthian pilasters. Three doorways, separated by square pillars, form the entrance of each pavilion, the interior of which is a room, 36 f. long and 31 wide. It is ornamented with pilasters and niches for statues, surmounted by triangular pediments. In the middle ages the Arabs converted these two pavilions into towers. Now the South pavilion is almost entirely in ruins. Between these two pavilions, and in front of the building, there used to be twelve columns of red granite preceeded by a flight of great stairs in three sections of 160 f. wide. It is certain that the Arabs destroyed the stairs, removed the columns to build a wall of fortification above the bases of the peristyle. Presently the German Expedition has

destroyed a large part of the arabic wall to degage the bases of the columns. On two of them one reads a Latin inscription, twice repeated, stating that Aurelius Antonius, superior officer of the first Antoniana legion, had gilded, at his own expense, in consequence of a vow to the gods of Heliopolis, the capitals of the bronze columns, for the safety and success of Antoninus Pius (Caracalla) and his mother Julia Domna (see page 43 and Ch. VII).

The back-wall of this portico was adorned with 12 niches for statues now effaced by time. Three doors are to be seen in this wall to connect with the hexagonal court of which the largest is the middle one; its position can be recognized by the remains of two large pilasters which is met by a frieze commencing from the two side wings. It is 35 f. in height and 25 f. in breadth. The two others were only 15 f. by 10. To-day the small door-way on the right is alone blocked up. Between these doors are to be seen two large pylones containing each a winding staircase to lead to the terrace of the Portico and the court.

Hexagonal or first court, (pl. 2) : — This court, which formed a regular hexagon of 212 f. in diameter, had in its six angles, six irregular halls, one of which only remains built above one of the doors of the great court. These rooms probably served as the abode of the priests; they are separated from one another by a room or oblong exedra with an open façade, and each of them had in front 4 columns no longer existing. These rooms were adorned on their partition-walls, by 2 rows of niches, one above the other, surmounted by pediments and richly sculptured cornices.

Most of these exedræ and chambers are in ruins now. The Arabs opened loop-holes in their walls, and built in front

of them arches to shelter the fighting men from the heat of the sun.

When the Germans cleared up this court they found out a hexagonal staircase of three steps running within 25 f. of the exedræ. Upon these stairs ran a colonnade of granite columns which used to be connected with the walls of the exedræ by a pyramidal roof, forming thus a kind of roofed gallery; the rest of the court however was open to the sun.

On its western side were 3 door-ways, opposite those of the propylæa. Now we can only see the one on the right where is built the above-mentioned room. By these doors there was formerly a communication with the great rectangular court.

Great court or Pantheon, (plan 3) : — All the writers who have written about the ruins of Baalbek unanimously assign the name of « the Great Court » to the huge square which separates the hexagonal court from the temple of the Sun. In my opinion, it would be more correct to call it « Pantheon »; for it must have served for the worship of all the gods held in esteem in the country. What confirms this theory is the number of exedræ which corresponds to that of the principal divinities of Olympus. Thus, each exedra must have been dedicated to one of the twelve great gods of mythology and round it are grouped other secondary deities. The number of niches, which I have been able to count, amount to 230 and, if these of the hexagonal court be added, they would make 330.

This court is of square shape. It measures 385 f. in breadth (including the exedræ) from S. to N. and 400 f. in length. On all its sides, except the West, there are more exedræ to be seen, all identical, in form and size. Four of

these exedræ are semicircular and eight are oblong in shape. All have open façades by two columns of red granite in front of the semicircular ones and 4 or 6 in front of the rectangular. The partition-walls contain two rows of niches, placed one above the other. In the lower niches were placed statues, on both sides of each of which were two small columns, and in the upper ones, which are smaller, busts or statues in proportion. All the niches are variously sculptured with triangular pediments ending in a cornice richly-sculptured with egg-and-tooth pattern, variegated roses and garlands. However, the quaint ornamentation which is to be seen here and there, denotes an epoch of decadence, *viz.*, that at the end of the 3rd. century.

The Germans have also discovered on three sides and within 28 f. of the exedræ a line of three steps, surmounted all along by 24 monolith columns of red granite crowned with Corinthian capitals. Height 26 f. 3 inch.; circumference, 9 f. 2 inch.; capital and base 6 f. high. Upon these columns runs an entablature overlaid in turn by a cornice beautifully sculptured; the height of both these two is 6 f., and they are decorated with pearl-patterns, eggs-and-darts-patterns, tooth-patterns, garlands of different roses, and the foliage of various plants, interlaid at intervals with lion's heads serving as spouts for rain water. All these patterns are worked in bas-relief and so deeply carved, that the finger could easily pass underneath. Both the gallery and the exedræ in the rear used to be covered by a pyramidical roof for protection from the sun's heat and the winter rain; but the court was open to the sun. Of all these beautiful columns, nothing remained except few bases, which are still standing in their former position, and two complete columns in the N. W. side besides

several pieces of columns, entablatures, and cornices scattered here and there on the ground of the court. The sculpture of these pieces is so beautiful and of such faultless workmanship that the mind is amazed thereat.

Moreover, the German Expedition has discovered in the court the altar of sacrifices (length 34 f. 5 in., breadth 31 f.) with two basins on each side at a distance of 79 f., the dimensions of each of these basins are 68 f. 10 in., 23 f., 2 f. 7 in. The walls of these basins which are of lime-stone run in rectangles and semi-circles, and are decorated with beautiful sculptures representing heads of bullocks interlaid with garlands; cupid carrying garlands or mounted on the dragon hunting the dolphin, and other sculptures representing Medusa with unconfined hair of serpent form. One finds there also sculptures of most delicate and artistic workmanship, representing Tritons blowing with a reed-organ, followed by Nereides dallying with cupids.

On the western side there is nothing to see save some Arabian fortifications. This side, was formerly open without any structure in it, lest it would shut out the view of the great temple of Jupiter, which lay beyond this court. But there was in front of the temple a large straicase in three sections of 164 f. long. Its height till the bases of the temple columns is 26 f., but it extends 53 f. into the court in front of the temple.

In the centre of the great court are found the remains of a basilica, which was raised by Theodocius the Great, between the two basins, on a platform, the earths of which buried the altar of sacrifices and the lower part of the stairs of the temple of Jupiter. It appears that Theodecius pulled down the greater part of this temple, using the stones and

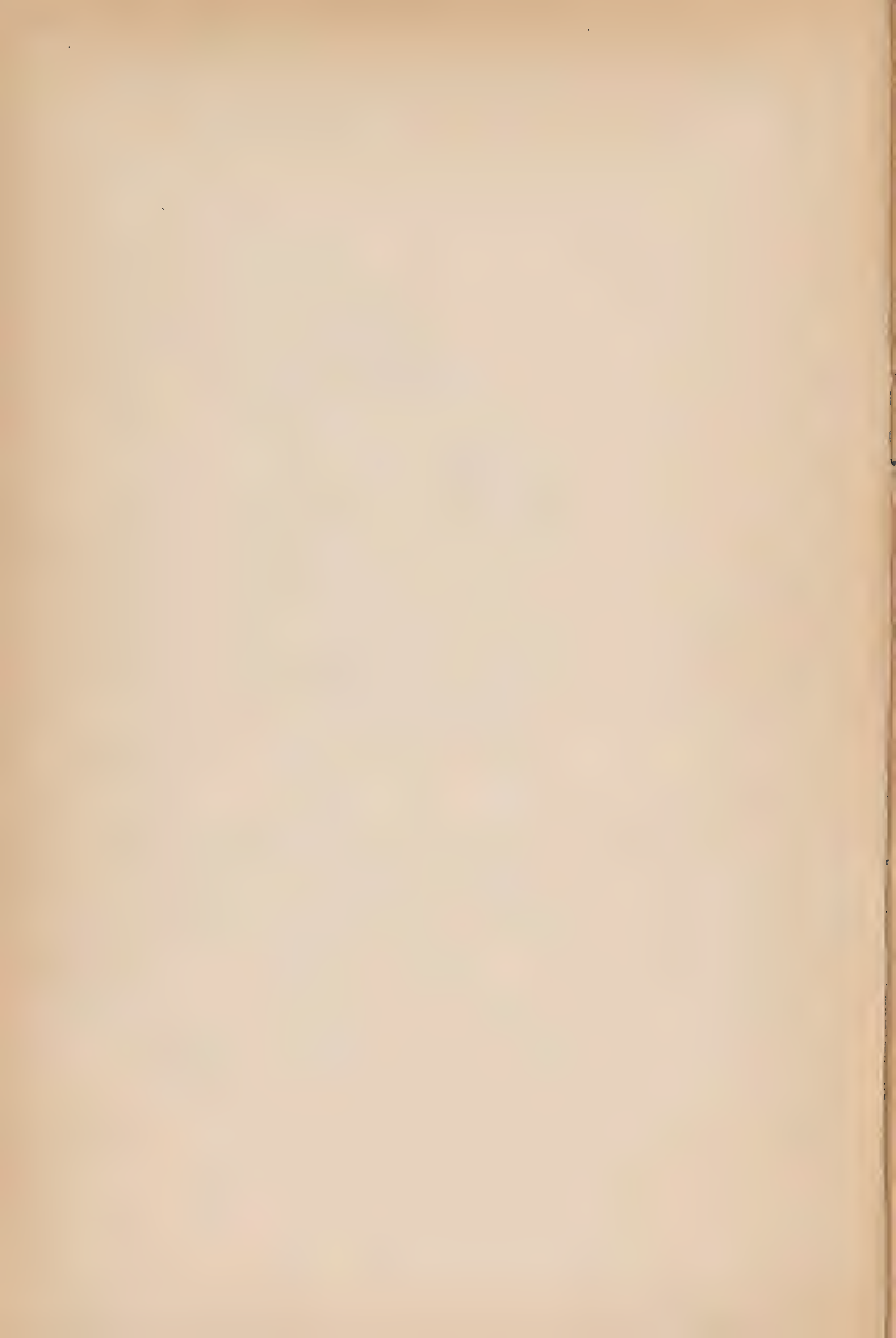
materials thereof in the building of the basilica. The entrance of this church is from the E.; while its apse. lay to the W., contrary to the usage of the eastern church, the emperor being compelled to this disposition by the fact of the entrance of the original temple being from the E. This church is 207 f. long and 118 f. wide. It is divided in the interior by three high and wide arches, resting on great bases, into two aisles and a nave, facing the three choirs, by the side of which, to the N. W., at the end of the church, was built a sacristy with the direction of its altar towards the east. In front of the doors of the basilica is a space preceded by stairs as wide as the basilica itself (118 f.); and taken out of the upper part of the temple's stairs. It seems that some time after the construction of this church, the Byzantines, seeing that the turning of the apse towards the west was against the usage of the eastern church, they moved it to the east, where the doors used to lie. Some remains have been found which clearly point out to this fact.

When the Arabs conquered the city, they transformed its great edifices into a fortress, and wiped out all traces of the christian religion from the interior thereof and they built in the right-hand aisle of the basilica a bath, and in its nave and left hand aisle dwelling places. They covered its ground with coloured mosaic, and set up ornamented basins in its courts. The remains of all these are still to be seen.

Great Temple of Jupiter, (plan 4) : — This temple, the largest and the most celebrated of archeology, is the one which gave its name to the town of Heliopolis. To-day it only offers us a few traces of its ancient splendour; traces which are however sufficient to give us an idea of the marvels of architecture and sculpture it contained. It was raised on a



Six columns of the temple of the Sun.



huge and solid substructure (plan 7), 26 f. above the buildings lying before it, and 50 f. above the level of the grounds of the neighbouring town. It measures 310 f. in length from E. to W., and 160 in breadth without the walls of the podium which surrounded it. It was formerly enclosed by 54 unfluted columns in the Corinthian style (10 columns in front and 17 on each side), of which only 6 remain standing which are in the south peristyle. The others are lying on the ground half-broken, without including those which were employed by the Arabs to construct the fortifications which took the place of the north peristyle Each column is composed of three enormous blocks, placed on a large base, the summit of which a man standing up could not reach with a stretching hand. The column is surmounted by a Corinthian capital, entablature, frieze, and cornice magnificently sculptured. The entablature presents a row of egg-patterns surmounted by consoles with acanthus leaves with a number of small lions and bulls carved on them; higher up there are tooth patterns and small roses, then a design of Greek key. On the upper cornice above each column there are some lions' heads, with gaping jaws, which served as an issue for the rain water. The column measures, including the base and capital, 66 f. in height and 7 f. 4 in diameter. The entablature and the cornice measure 13 f.

A piece of this cornice was found in the southern side of the temple, with the sculpture thereof intact testifying thus to the perfection of workmanship of the engravings of the peristyle.

There was also behind the ten front columns another line of columns, which ended in a space in front of the temple (see the plan); and there was along the top of the cornice of

both the front and rear columns a large pediment, triangular in shape, which resembled the pyramidical roof of the temple, and was adjacent to it. It was built of massive stones sculptured in patterns akin to those of the cornice and carried on the top of it the statues of the gods connected with Jupiter. Of all this, only few remains are to be seen in the walls of the Byzantine basilica.

Unfortunately, this temple fell a victim to Ignorance, that pulled down its walls, overset its columns, and under mined its foundations to their lowest depth, leaving nothing thereof save the six columns standing in the S. peristyle and four pieces of columns resting still on their original bases in the N. peristyle within the Arabian fortifications. It was the Byzantine emperors who began the destruction of this temple, for they used the demolished materials to build the basilica in the great court. The Arabs then came to follow their example. The proximity of the temple to the weak parts of the fortress led them to use the former as a quarry, digging stones out of its foundations to consolidate therewith their fortress. The Germans in their excavations have so cleared the temple, that the foundations appeared.

Surrounding the temple on its three sides, is a gigantic building constructed of huge blocks of stones (plan 7). It is at present 30 f. lower than the bases of the columns of the peristyle on the S. and the N., and 16 f. on the W. and both its southern and northern walls are made out of only 9 blocks of stone, which are 33 f. long, 14 f. high, and 10 f. thick. While in the western wall there are six stones like the first and on the same level with them, and are overlaid by three other blocks, each of which is 64 f. long, 14 f. high, and 12 f.

thick. Between this building and the walls supporting the peristyle of columns, there is a space 25 f. in width paved with large stones on the S. and W. only. It is certain that the construction of this podium has not been finished, as it is apparent that the two northern and southern walls were meant to support another row of gigantic stones proportionately to the three in the western wall, to come up to an equal height, and the giant stone, still in the quarry, was meant and prepared for this row. And there was to be on the top of all this on the three sides another row in the shape of a cornice reaching the height of the bases of the columns of the peristyle. Thus this podium was to serve as a great wall surrounding the temple on its three sides; and its paved roof as a terrace in front of the columns of the peristyle overlooking the town and the plains around. At its western extremity the Arabs erected a tower, formerly consisting of two stories of which only one remains, and which was, as is believed, the abode of the Arab commander of the fortress. The Arabs call this place "Bab-el-Hawa", that is to say "the gate of the wind". From this tower one sees down below the Cyclopean wall, of 9 stones, all the height of the stylobate, and a row of bases of columns in their ancient position. From here an enchanting panorama opens before the gaze; the gardens and orchards of Baalbek, which surround the acropolis, extend in the distance like a splendid verdant carpet. One perceives also a large part of the fertile plain of Cœle-Syria, surrounded on two sides by the chains of Libanus and Anti-Libanus.

On the western Cyclopean wall, where are the three famous blocks, the Arabs raised some fortifications, which completely veil the Roman stylobate; and the space bet-

ween the two is obstructed as is all the south side in front of the six columns.

The Small Temple, (plan 5) : — This is situated to the south of the large temple, on a spot less elevated than the other, of which it is completely independent. It is regarded as the finest and the best preserved temple in Syria. It has no court but was entered directly by a staircase, on the east, and it is built on a large substructure of 225 f. long, 110 wide and 15 f. 5 inch. high. The stones of the substructure were clean cut and superposed on each other with marvellous accuracy, with frieze at the bottom and cornice. The temple was surrounded on the outside by 50 columns, of which 14 fluted ones were erected in the pronaos (1), and the rest, which were not fluted, completed the circuit of the temple; each column was composed of five enormous blocks of stone, including the base and the capitals, the total height of which is 60 f.; the circomference near the base is 18 f. 10 inch., at the top 15 f. 6 inch.; the distance between the columns is 7 f. 7 inch. Their shape and their structure are quite similar to those of the large temple. Above these columns there is a richly decorated entablature surmounted by a magnificent cornice. The space between the columns of the peristyle and the cella is 10 f.; the entablature is joined to the cella by enormous slabs which form a marvellous ceiling, where one notices sculptures of incomparable beauty and delicacy. This ceiling is divided alternately into hexagons and ovals. In the centre of each slab is a large figure in the middle of a hexagon, surrounded by other smaller figures, separated by rich ornamentation. They represent mythological subjects, some

(1) *The part in front of a temple.*

of which have been recognizea, thanks to their respective emblems. Unhappily they are all more or less disfigured.

The northern front of the temple is the best preserved. Of the 15 colomns, which formed the peristyle, only 9 remain. The first slab of the ceiling (east side), represents in the centre the god Mars in armour. Then comes a blank space which indicates the fall of the neighbouring compartment ceiling. The first large figure which comes next represents winged Victory carrying a palm branch. In the second hexagon we see Diana taking with her right hand an arrow from her quiver. The third represents Tychius, holding the horn of abundance and bearing on his head the bushel. On the fourth one sees Vulcan, bearing a hammer on his shoulder. On the fifth is Bacchus with bunches of grapes surrounding his head. On the sixth is Ceres, carrying a sheaf of corn mixed with poppies.

As to the western front only three columns are now to be seen; the three others have fallen into ruins. The ceiling no longer exists. One sees in a compartment-ceiling which has fallen to the ground, a large figure representing Eirene (Peace), suckling Ploutos (wealth). At the side is an ear of corn, the emblem of harvest and peace. In an oval of the same fragment is seen a youth, wearing a Phrygian cap on his head doubtless representing Ganymede.

There only remain now on the south side the two drums of a column, of which an earthquake, caused the top to lean over the cella. Thanks to the thick iron rivets, which are fastened in the lead and which unite the drums, this column has been able to resist the centuries which have rolled by since its fall. Four other columns at the eastern end face two fluted columns of the pronaos. They support a superb ceiling

which is in better preservation than that of the North end. The first figure on the East represents Medusa with her hair interwoven with snakes.

Let us now examine the pronaos. A large staircase in three sections of 112 f. wide used to terminate at the bases of two rows of 6 fluted columns behind which two other columns, likewise fluted, faced the continuation of the lateral walls. Only two now remain parallel to the prolongation of the cella which with the four columns of the South peristyle support an embottled tower constructed by the Arabs. Behind the columns of the pronaos is a vestibule which is in front of the door of the temple. Imposing and splendid, this door has always been a source of admiration for tourists, who are held fascinated and riveted to the spot at the sight of this master piece of sculptural art.

Its breadth is 21 f. 5 inch.; its height is 43 f. All round it is a border of 5 f. 11 inch., covered with all sorts of sculpture representing fruits, flowers, ears of corn and poppy, egg-patterns and vine-branches, on which there are small figures of fauns and cupids carrying bunches of grapes. The lintel is composed of three large blocks, one of which, forms the keystone. The lower part of its front represents an eagle holding between its talons a Caduceus. In its beak the eagle bears two garlands of flowers, and some fir-cones and apples. On each of the two lateral blocks was the figure of a winged genius of very graceful shape, holding the end of the garland. Now the genius of the left block is completely broken that of the right block is very well preserved. On either side of it are two doors, which open into the pylons leading up into the roof of the temple. On the lintels of these doors are to be found delicate sculptures considered the finest ones in the

ruins. Among others is a small vine hanging into a chalice serving as footing for two animals. Despite the small size of the vine leaves, they are so delicately sculptured that the veins are clearly shown.

Let us now enter the interior of the temple, which contains the naos and the sanctuary. It measures 115 f. in length and 68 f. 6 inch. in width. The naos occupies two-thirds of its length, but the sanctuary is rased. The side walls of the naos each consist of fluted pilasters. They rest on bases, each of which is on a pedestal 9 f. in height, decorated with two friezes, the lowest of which touches the ground. Above the Corinthian capitals is a frieze surmounted by a richly-decorated cornice of indescribable beauty. The space between the pilasters is divided into two stories by a frieze half-way up. The lower row forms an arched niche composed of a single stone. And the upper niche, had two small columns in the middle of which was placed the statue. Above each statue is a richly-sculptured triangular pediment, situated a little below the capitals.

The sanctuary stands 13 f. above the naos of the temple preceded by a staircase in two sections incased by a balustrade on both sides ending in two pilasters decorated on their surface with engravings of bacchantes dancing in the ancient eastern style known as the belly dance.

Above the first section of the staircase are entrances the central one of which was the largest. They were separated from one another by two columns fluted in front and smooth behind (half of the left one is still standing). These two columns which were 6 f. 7 inch. from the side walls were joined to them by two arcades prettily decorated with sculptured acorns.

On the other side of each of the columns was connected a niche, under which ran two friezes decorated with figures of bacchantes, now much damaged. Under the left arcade runs up a staircase leading into the place of the sanctuary where the table of shewbread used to stand; and under the right arcade there is a door opening down into a staircase leading into two rooms built under the sanctuary, probably for the priests' use or for keeping the precious gifts; but between the two friezes where the middle entrance lies there is a staircase ascending to the sanctuary, where is to be found, on the wall, facing the entrance of the temple the remains of a pedestal of four steps, which used to carry the statue of the temple deity. In the interior of the sanctuary, one sees six square and unfluted pilasters, four of which are on the sides and two in front on the W. side. They contain niches one above the other like those of the naos.

On the two sides of the large door of the temple are two large pylons with capitals adorned with lotus leaf, each containing a winding staircase inside. Now, the S. porch is half in ruins; the staircase of the N. one possesses 89 steps, 16 of which are cut out of the one stone which is at the top. The staircases lead to a lofty gallery, situated on the terrace of the outer columns; now only a small portion remains above the colums of the pronaos and the four columns of the S. peristyle. Once destroyed, it was reconstructed later by the Sultan Kalaon, who had loop-holes pierced in it and used it as a fort. In it there is to be seen an Arabic inscription, dating from the time of this Sultan (see chapter VII).

Ancient coins represent this temple with outer columns and a large stair-case, covered with a pyramidal roof.

They say that Theodocius the Great converted this temple into a church; what lead us to believe this, is the fact of the discovery of a Greek cross on a pedestal in the S. wall, which is supposed to have been cut in it in the time of that emperor.

Such are the details that I thought necessary to give about this admirable temple; details, however, which I regard as very incomplete, leaving to the tourist who visit it to admire by himself its incomparable marvels and indescribable beauties.

The Arabs' Fortress, (plan 6, 8, 9) : — The existance of these massive and powerful temples was a great temptation to the conquerors, the Arabs, to avail themselves thereof. So they converted these edifices into a strong fortress, surrounded it with solid walls opening in them loop-holes one above the other, and raised towers on the sides of these walls, around which they dug moats, thus rendering the fortress quite impregnable. So, it is said that the crusaders dreaded its assault. In the interior of the fortress they built with ordinary small stones mosques, houses, baths, ovens, corridors, and drew the water in brick pipes from the Roman aqueduct into their houses. They occupied this fortress until the middle of the eighteenth century when it was destroyed by earthquakes and ruined by desertion, so that its remains filled the temples until they were lately cleared up by the Germans.

It is not improbable that the Arabs began fortifying the temples as soon as they began their conquests; but most of the existing fortifications date back to the time of the Sultan Saladin and his successors.

The most noteworthy remains of the works of the Arabs in the fortress are those of a tower raised upon the stairs of the small temple. And it is to-day composed of two stories; it formerly possessed a third of which one scarcely sees any traces at all. A fine gate of conical shape and moorish style serves as entrance to this citadel. As soon as one passes it, one faces a wall, with a door on the left which leads to the lower story. Between the two walls is an open space broad of three feet rising as high as the third story, so as to form a machicolation, whence all kinds of projectiles could be hurled down on those attacking it. The descent to the lower story is by half destroyed staircase. This story, irregularly constructed, is perhaps the most ancient fortification built by the Arabs in the Acropolis. The northern wall is partly formed by the stylobate of the temple. Three rooms, four arcades and several loop-holes, form the first story. The door of the second story is on the left of the chief gate. Some steps lead to a large symmetrical hall, with four rooms in the four angles, which are joined by two arcades, loop-holed on either side. Only three of these rooms have loop-holes; the fourth, on the right of the entrance, is very small, without any opening and supports a handsome cupola and probably served as a prison. In the rooms, situated on the left of the entrance, there is a cistern, to which a staircase used to descend, now destroyed. The third story which was surrounded by parapets, is entirely destroyed.

Exterior view of the enclosure, (1,100 yards in circumference): — To complete the contemplation of these ruins, it is indispensable to walk round the walls.

On leaving the subterranean passage, the actual entry to the Acropolis, and proceeding towards the South side, one remarks the high wall of the large court and the door of the subterranean hall of which we have already spoken; this door separated by two pilasters, formed three entrances which have been blocked up by the Arabs; further on is the door of another subterranean hall; then, on arriving in front of the small temple, a wall built in the middle ages on the first section of the staircase of the same temple, joining thus the large court and the tower (plan 6). One then stops before the South peristyle of the small temple, constructed on a magnificent basement. Some Arab fortifications connect it with the western part, where one sees at once in the S. angle the principal door of the Arabic fortress (plan 9), presently blocked up, then one sees a tower bearing two Arab inscriptions: the one above dates from the time of Bahram Schah, grand-nephew of Saladin; the other from the reign of El-Zahre Barkouk, the rebuilder of the moats.

The Arab fortifications extend as far as the famous trilithon (plan 7), with which they form a striking contrast. This trilithon, which is also called the « cyclopean wall », is composed, as its name indicates, of three blocks of stone of phenomenal size, placed upon a foundation of six blocks 30 f. long, and about 20 f. high above the level of the ground. The first of the three, on the right, measures in length 65 f.; the second 64 f. 10; the third 63 f. 2, and 13 f. 6 high, and 12 f. thick, each block having a volume of from 345 to 350 cubic yards and a weight of about 720 tons. Putting fifty of these stones side by side, they would extend a kilometre in length; in spite of their immense size they are so accurately put in position and so carefully joined that

it would be almost impossible to put a needle between them.

It would be impossible to describe the first impression which a spectator has on seeing these huge architectural masses. These three immense blocks must be seen in order to have an exact idea of them; no description could illustrate the striking, stupendous effect which the sight of these stones produces, stones which are the largest man has ever been able to make use of.

Above these blocks are the Arab fortifications, constructed, as has been said, of bases of columns, of sculptured friezes and fallen fragments, still bearing an inscription of the time of Bahram Schah.

Let us now turn northwards. Another cyclopean wall which is the continuation of the podium is composed of 9 stones, each from 30 to 33 f. in length, 14 f. in height and 10 f. in thickness ; it resembles the trilithon both in its blocks and style.

Another wall forming the stylobate of the temple of Jupiter-Sun is situated 25 f. behind the wall of nine stones. It is formed of fine regular and well-adjusted blocks, surmounted by Arab fortifications, constructed on the 19 bases of the columns of the N. peristyle of the temple, bases which still sxist. A door, made afterwards in one of the stones of the podium, leads to the open space which separates these two buildings, where are to be seen some shafts of columns, which have become detached from the peristyle of the temple.

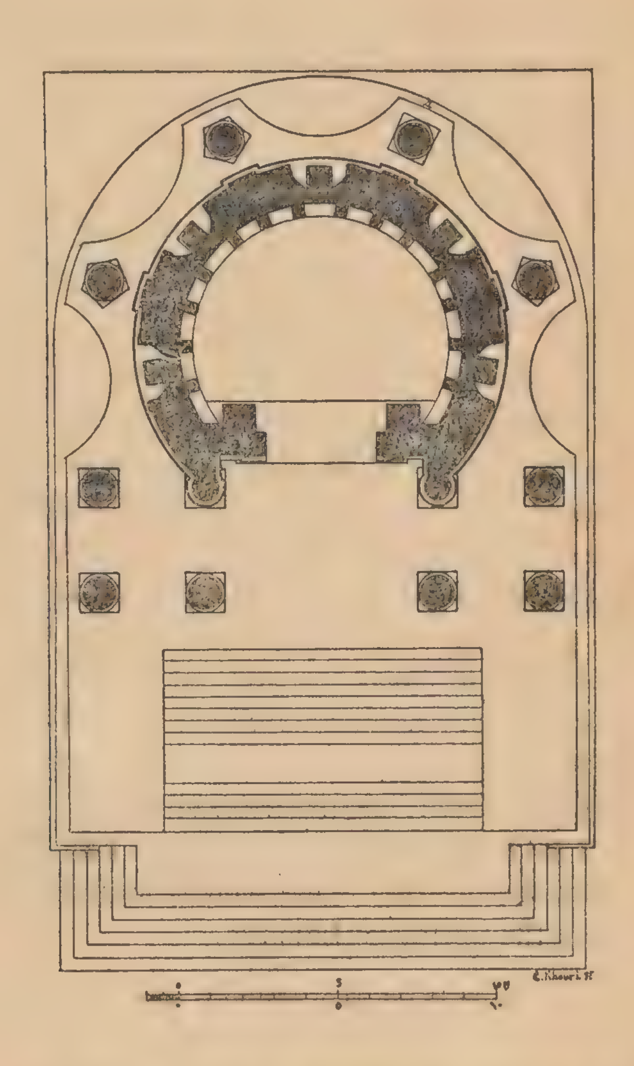
This space is not paved as is the case in the southern side, because the construction of the podium was not yet accomplished.

On the other side of this wall one sees first the enclosure of the large court and bow down the half-intercepted opening of the large N. subterranean passage. The N. wall of the large court is well preserved; it has, about its centre, in the lower part, a door which leads to a subterranean room and at its eastern end, another room in ruins, furnished with niches. Opposite, still keeping to the eastern portion, is the door, nearly blocked up, of the northern subterranean passage. Immediately next to it comes the wall of the hexagonal court, then the N. wing of the propylæa surmounted by an embattled tower of the middle-ages.

On the East side is the front of the propylæa, the former entry to the temples, flanked by two wings decorated externally with Corinthian pilasters. Before the bases of the twelve granite columns which adorn the front of this portico used to be the great three-sectioned staircase leading into the temple, and which the German expedition replaced by a narrower one equally planned, resembling the old one in style and extent. On the 3rd. base on each side can be read the Latin inscription which we quoted on page 43. The lower part of this building is neither hewn smooth nor regular, for it was formerly masked by the great staircase which was in front of the columns. However, one can see here a small arcade bearing traces of a canal which brought water to the acropolis from the spring of Léjouge.

On the South side is the second wing of the propylæa, now destroyed by time. Below is the door of a subterranean room which is to day blocked up. Then comes the wall of the hexagonal court with some fortifications and two Arabic inscription. We now find ourselves before the door of the first

underground passage, by which we began our examination of the interior of the enclosure.



PLAN OF THE CIRCULAR TEMPLE

OTHER ANTIQUITIES OF BAALBEK

The temple of Venus or circular temple : — This sanctuary, about 600 f. to the south of the acropolis, is quite a small temple, well preserved and of most elegant shape; however, it threatens soon to fall into ruins if steps are not speedily taken to strengthen it.

The cella, which is round, is built above a substructure which was discoverd recently by the Germans, and is surrounded on the outside, except on the side of the door, by six monolithic columns. It only lacks the two on the western extremity. The columns, 26 f. in height and 9 f. 10 in circumference are 2 f. 2 from the cella. They are surmounted by Corinthian copitals, richly decorated and artistically sculptured. Between these columns, in the wall of the cella, are to be seen niches each formed of a horned arch on which are emblems of the patron goddess of the temple. The arch of the first niche on the N. side represents the dove of Venus. On the second, one sees Venus coming out of a shell between two little cupids, and on the third only a shell. The fourth and the fifth have disappeared. Pilasters with Corinthian capitals, which correspond to the columns of the peristyle, separate one niche from another. Above the niches, garlands, surmounted by an architrave and a cornice, both arched, unite the columns of the peristyle with the wall of the cella and thus the structure presents the appearance of a half star with six points, with a column at each point. The

architrave and the cornice are decorated with splendid sculpturing.

In front of the temple there is a three-sectioned staircase ascending up into a gallery of four columns, which precedes a small space in front of the entrance of the temple. Of these columns the bases only exist.

Two round pilasters with Corinthian capitals form the two extremities of the cella on the west side and frame the door of the sanctuary, which was 19 f. 9 in height and 10 f. 8 in breadth, and of which the jambs and the lintel, now fallen down, are large monoliths.

The inner partition wall presents two rows of niches, separated by a sculptured cornice, half way up. The lower row is supported by a simple frieze; but the nigher one possessed five niches with small columns and pediments alternately triangular and arched. Now only three of these pediments and part of a fourth can be seen. Immediately above is an elaborately carved cornice surmounted by arched stones, a fact which proves that this temple was covered by a dome.

The christians had converted this temple into a church, dedicated to St. Barbara. The Mussulman and Christian inhabitants still call it El-Barbara, the name of this martyr. In addition, in the interior of the cella is to be seen a Greek cross, painted in a circle, having on it the emblem of Constantine the Great : ΤΟΥΤΩ ΝΙΚΑ.

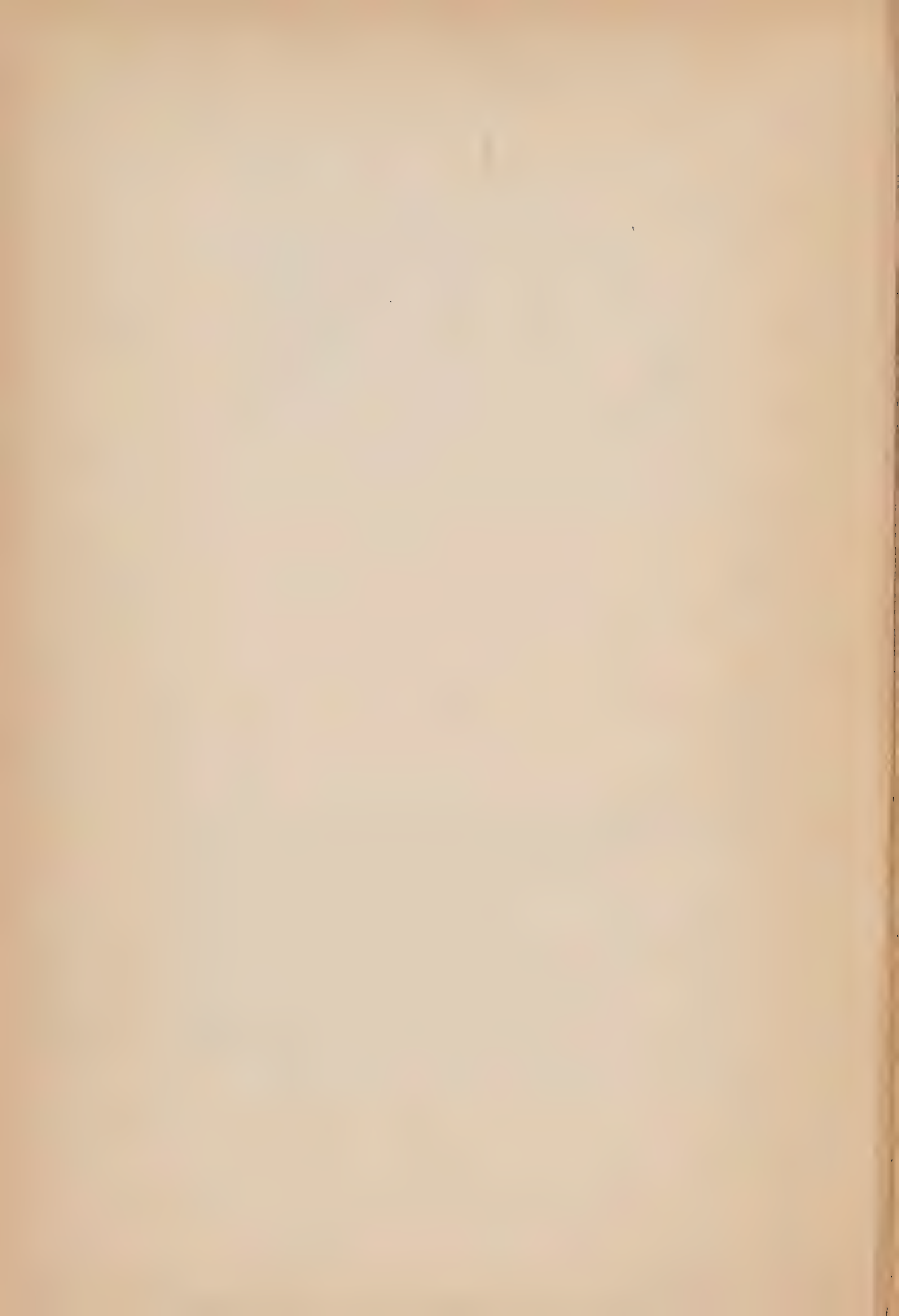
The large mosque: — On issuing from the temple of Venus there is a road on the left which leads to the large mosque. This is a large square building, now in ruins. The Christians of the town think that it first used to be a church dedicated to St. John, which the Arabs, then the masters of the country,



Temple of Venus.



The quarry and the enormous stone.



converted into a mosque which became celebrated. It is adorned with three rows of columns which bear no resemblance to one another; one of these rows is composed of eight enormous shafts of red granite, which originally came from the courts of the temple of the Sun. There are to be seen there the remains of a baptistery, adjoining an arcade on the north side, as well as a sculptured chalice in a room above the door of a chamber on the east side.

A vast court, surrounded by several rooms, which served as the abode of the priests and which afterwards became a Mussulman school, lies to the north of the mosque. In the centre is a square tank, at each of the angles of which there formerly was a column of precious porphyry. One can still see at the N. W. corner of this court the ruins of a large square minaret. Several interesting Arabic inscriptions are to be seen in many places in this mosque (see Chapter VII, N° XV, XVI, XVII, XVIII).

The ancient theatre: — It was Rev. Julian of the J.-C. who first believed in the existence of the city theatre on the site of the Palmyra Hotel. The landlord Mr. Mimikaki, on proceeding with his excavations, found some cross walls, fragments of columns lying on the ground, and numerous statues; amongst others, that of an eagle without a head and that of a child wearing a necklace round its neck on which rests his hand. All these were sent to the Constantinople museum. Moreover, Mr. Mimikaki found in the inner hall of the hotel an entrance 5 m. wide covered by an arch on the top of which stood a mutilated statue of a woman. Seventy feet north of this, on the public road, in front of the hotel there are to be seen the remains of a wall built of massive stones. Under this wall, the German expedition excavated to

the depth of 5 f. below the surface of the road, where they discovered a doorway, facing the S., covered with a sculptured lentil, and having semicircled sides; and it is believed that there are two other similar doorways on its sides. But the expedition could not make further classical excavations in that spot, owing to the buildings raised upon it. However, they say : if this is the theatre of the city, these must be its entrances, while the inner arched entrance must have been meant for the entrance of the gladiators and actors into the theatre. After these excavations, the doorway and the arched entrance were blocked up.

The Necropolis : — Funeral vaults abound in the neighbourhood of the town; some of the tombs which they contain are of Phœnician style, but the majority are Roman. These vaults are especially to be seen in the quarries whence the stones for the construction of the temples were excavated; however, some are also found in the town itself.

The principal necropolis lies 10 min. to the N. E. of the acropolis, outside the ramparts in a place called *Charaouni.* There numerous vaults, mostly artificial, are to be seen, caverns and deep excavations hewn in the living rock, and containing ancient tombs of every style (phœnician, Greek, Roman and Byzantine). One of these excavations, situated to the East, is very curious, for it constitutes a veritable labyrinth; there, on a huge rock are to be read two incomplete Greek inscriptions.

On the side of the hill of Sheik Abdallah and on its very slope, where the last houses of the Christian quarter rise one above the other, are to be seen several sepulchral vaults in very fine Roman style.

The Quarries : — On the right of the carriage road from Maalaka and five minutes from the town in a S. W. direction, is the chief quarry from which the stones for the temples were taken. It is a huge excavation, littered with blocks with their sides vertically hewn which were intended to be used for the temples and the ramparts. In several places one notices sepulchral vaults which were meant probably to contain the bodies of the poor Christians who were persecuted in the reign of Julian the Apostate ; these poor wretches condemned to the hard toil of the quarries, soon succumbed to their labour (see Sozomenus and Theodoret).

At the entrance of this quarry, not far from the road, is the enormous stone *Hajar-el-Houbla*, thus named after a legend which the inhabitants relate. It measures 69 f. in length, 17 f. 4 from below, 13 f. 10 from above in breadth, 13 f. 10 in height and has a volume of 423 cubic metres and a weight of 915 tons. Although it is not detached from the rock, it is nevertheless wholly hewn and squared and only awaits, in order to be transported to the side of its fellows in the enclosure wall, the same almost superhuman power which bore them from the quarry. M. de Saulcy has calculated that the united efforts of 40,000 men would be necessary to put this miniature mountain in motion. The manner, in which the ancients were able to convey such masses to the temples, is truly astounding.

Twenty minutes to the N. W. of the acropolis is another quarry, named *Kayal*. Of smaller extent than the former, it bears traces of excavation having been carried on here. Here one sees some caverns and several sepulchral vaults of fairly fine style.

METHOD OF BUILDING.

As regards the means employed to transport these Titanic stones, to hoist them up and to place them so accurately in position ; it is a mystery, which archeologists of every age have vainly endeavoured to elucidate, and about which, in consequence, they have not agreed. Some have asserted that they were raised and placed in position by machines, the secret of which has been lost. According to others, the quarry was connected with the temples by a road on an inclined plane, and these enormous blocks were made to glide down it on bars of iron resembling rails, wheels and stone rollers being made use of to diminish the friction and a party of engineers confirm this opinion and say that when they wanted to lift the stones into great heights, as that of the temple, they used to erect frame-works with the trunks of big trees for that purpose, and with machines resembling the crane of our days, they used to lift the stone from one frame to another till it reached the required position for in all those stones there are to be seen square and oblong holes growing wider from the inside. The square ones were meant as catching places for the hooks of the machine, while the oblong ones were for fastening rings, the catches of which used to be inserted into the holes and opened in the inside of these holes, thus holding them firmly in position. To the rings in turn were fastened chains or ropes for dragging or lifting the stone. Here an objection arises ; this road must have been constructed of stones of considerable size ;

it must also have occupped a fairly considerable extent of ground either in length or in breadth ; how does it happen that no trace of it remains ? Let us conclude that in spite of all the hypotheses which have been put forward, this problem still remains unsolved. What astonishes us is not so much the method of transport as the accuracy with which these stones have been fitted together, in such a way that a piece of paper could not pass between them ; our astonishment is increased when we consider that at the high position they occupy it must have been impossible to make use of machines. Another impenetrable mystery.

One can say, however, that the cruelty with which the tyrants formerly treated their prisoners and their slaves can alone explain the existence of so many colossal constructions. The different styles, which one meets with in these buildings, indicate that they were constructed intermittently and at widely differing periods and that several centuries were necessary to finish them. Once again on this question only more or less probable suppositions can be entertained.



Such are the details which we have been able to give about the ruins of Baalbek and the curiosities which they present ; but it is evident that the traveller will be able still better to form an idea himself of the beauty of these monuments which seem to say to every one who visits them : oh you who are enraptured at these gigantic works, admire especially, in contemplating us, what man can do when genius lends her aid.

CHAPTER VII.

ANCIENT INSCRIPTIONS.

I.

« Author's copy » : Latin inscription found in the southern wall of the town, now embedded in an arcade of the porch of the new Greek-Catholic cathedral.

PIÆ MATRI C. TERENTIVS VERECVNDVS

LEG XXI.

« To his holy mother. Caius Terentius Verecundus »
« of the 21st. legion ».

This inscription dates, in all probability, from the Lower Empire.

II.

« Author's copy » : Latin inscription found in 1895 in the northern wall of Baalbek; now in the court of the English School.

ΚΤΙϹΜΑΠΥΡ
ϹΥΝΘΩΓΧΜΑ
ΚΕΔΩΝΩΝ
ΙΝΔΘΤϠΜΑ

« This is a very interesting inscription of a monument of the fortification of the walls of Baalbek during the troubled times of the VIIth. century A. D. There are two characters, line 2, Γ X that I do not exactly understand, but they must be a contraction with the same meaning as the Latin word "Era". So the exact translation is; building of this tower with (the grace of) God, the Macedonian Era, the ninth indication, the year 941 ».

The Macedonian Era corresponds with the Seleucidian Era, king of Syria, which begins in 312 B. C. This gives us the date of 629 A. D. (=941—312). It is exactly at this period that the Emperor Heraclius having recovered Syria and Palestine from the hands of Chosrœs king of Persia (622–628) ought to have commanded the restoration of the walls of the Syrian Cities. It may be also that they feared the growing power of the Arabs. This then is a monument of the last days of the Byzantine power in Baalbek before the conquest of this city by the Arabs in 634 A. D. (1).

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(1) *From Notes furnished the author in January* 1898 *by the Bishop of Salisbury.*

III.

« Author's copy » : Greek inscription on the base of a statue found at the Palmyra Hotel.

ΙΟΥΛΙΑ ΕΔΝΑ ΧΑΙΡΕ

IV.

« Author's copy » : Greek inscription on the pedestal of a bust at the Palmyra Hotel.

ΕΡΜΗϹ ΚΑΙΑΜ [μια]
ΠΛΙΑΤΟϹΕ ΠΟΙΗϹ [εν]

« Hermes and Ampliatus have done this ».

V.

« Author's copy » : A Greek inscription at the Palmyra Hotel, engraved on a smooth column, which Claudius perhaps presented to a monument.

ΚΛΑΥΛΙΟϹ ΑΝΘΙΩΝΟϹ ΜΑΓΝΟΥ

« This is, I think, the name of a slave who has carelessly scratched his name. It may be translated " Claudius (slave) of Anthion Magnus ". ΑΝΘΙΩΝ is perhaps a barbarism of ΑΜΦΙΩΝ. « Magnus » is a Latin word and shows the mixture of the different races in the city » (1).

(1) *From Notes furnished the au hor by the Bishop of Salisbury.*

VI.

« Author's copy » : Another Greek inscription on the pedestal of a column at the Palmyra Hotel. This pedestal is of hexagonal shape ; one can read the following inscriptions on the four sides of the pedestal.

ΩΚΑΛΗϹ ΗΜΕΡΑϹ	ΕΝΠΕϹΩΝΕ ? Ϲ ΜΕΙΡΑ ? ΚΙΟΝΑ ΝΕΥΦΡ ? ΑΝΤΟϹ

ΕΧΡΟΝΙϹΕϹΕΛΘΕ ? ΜΕΝΕ ? ΚΕΙΝ Α ΒΕ	S	ΑΠΛΗϹΤΙΑΧΟΛΕΙΑΝ ΚΕΙΝΕΙ Ο	T

« This is a very interesting inscription though it hints at a horrible vice. Undoubtedly the column had on its capital the bust or some other figure of a great lord, probably of the emperor. I dare say probably of Hadrianus (Emp. A. D. 117–138) who was noted on account of his young favorite Antinous. The inscription is nearly perfect and accuses him of having delayed to make a promised visit to Baalbek because he was enraged at being thwarted in a scandalous intrigue.

This inscription proves that the people of Baalbek bore the same character as those of Antioch in their fondness for stinging and scandalous satire especially against their governors.

The meaning is very clear, but I do not translate the words which are exceedingly coarse. It can be read :

ώ καλῆς ἡμέρας εκπεσὼν εἰς μειραίον ἀλ εύφραντος εχρόνισες ἐλθεμὲν (for *ἐλθειν*) *ἐκέινα δ'ἡ ἀπληστία χόλειαν κενῖε* (for *κινεῖ*).

I do not know the meaning of the letters S and O.

ὢ καλῆς ἡμερας ; is a satiric exclamation " What a glorious day ! " « The people expected a splendid entrance, but they were disappointed, and took their revenge in satire by giving a ridiculous reason for the absence of the emperor whom they wanted to see.

The forms *ἐλθεμέν* for *ελθεῖν* and *ἐκέινα* for *ἐκέινη* are dialects. I believe that B E ought to be Δ Η = (δ'ἡ). *χόλειαν* is rare form for *χολήν* = English, "Choler", "bile".

The emperor Hadrian suffered much in Egypt from this sort of maliciousness ; and I feel sure that the inscription refers to him. This is the most remote date to which it can be referred (1).

VII.

« Author's copy » : A Greek inscription found in 1895 in an excavation at the Palmyra Hotel, 6 meter below the level of the ground, among fragments of columns lying on the ground. Engraved in very fine characters on a large oblong stone, this inscription measures 66 cent. in length by 55 cent. in breadth.

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(1) *From Notes furnished the other by Bishop of Salisbury.*

ΤΟΥϹΔΥΟϹΥΝΚΡΕΙ
ΝΩΝΔΙΟΝΥϹΙΟΝΚΑΙ
ϹΕΘΑΝΟΝΤΑϹΚΑ
ΚΕΙΝΟΝΖΗΤΩΚΑΙ
ϹΕΠΟΘΩ
ΛΙΒΑΝΕ

ΑΜΦΟΤΕΡΟΙΠΙϹΤΟΙ
ΦΙΛΟΚΥΡΙΟΙΑΛΛΑΝΑΝ
ΚΑΙΟϹΛΙΒΡΑΡΙΟϹϹΥ
ΜΕΝΗϹΙΟΥΡΕΥϹΛΗΝ
ΟΤΑΛΑϹ

« Comparing the virtues with which ye were both adorned, ye dead, I bewail thee, Oh Denys; and for thee do I lament, Oh Libanus; both were faithful and affectionate subjects; one was librarius necessarius and the other was priest ».

VIII.

« Author's copy » : Latin inscription on a smooth column found near the foregoing, the last line is marked in ink but is illegible.



It can be read: T. VIBVLLIVS. T. F. T. N. M. P. N. FAB. CORN[ELIANVS] D[E]. [SVO.F]. Or some other formula of this kind. More plainly. Titus Vibullius Titi Tilius Titi nepos Marci pro nepos Fabia Cornelianus de suo fecit or fieri fecit.

That is to say : « Titus Vibullius son of Titus, last grand son of Marcus of the Fabian tribe with the title of Cornelianus, has done this at his own expense » (or "ordered to be done" etc. or some other formula of this kind).

The family of Cornianus is also spoken of in N° 9 (1).

IX.

« Author's copy » : Latin inscription of the imperial era, on the two sides of a huge stone near the road which lies between Yammouni and Bétédi'i, 10 min. from the latter

(1) *From Notes furnished the author by Bishop of Salisbury.*

(see page 13). The length of this stone is 3 m. and its breadth is 1 meter. The letters are large and deep.

FORT	INHIS
AFELICI	PRAE
AIN U	dISMꓷ
TRAQUE	CORNE
PARTE	LIANIET
	CYRILLAE
Figure of a branch	EIUSINU
	TRAQVEPA
	//// TE

This is a « Cippus » or a « Terminus » which shows the boundaries of the two proprietors.

To the left it can be read : —

FORT unat A FELICI an A
IN VTRAQVE PARTE

That is to say : « (Lands of) Fortunata Feliciana on each side ».

To the right : —

IN. HIS PRAEdIS (= praedüs) M ꓷ (= Marci)
CORNELIANI. ET. CYRILLÆ. EIVS. IN VTRAQVE
PARTE.

That is to say « (propriety) in these lands of Marcus Cornelianus and Cyrilla his wife on each side ».

For « Cornelianus » see N° VIII. There is a Cornelianus with the first name of Marcus.

Note : d = DI, Ɑ = CL (1).

X.

« Copy of the R. P. Julian, Baalbek, ch. VI page 83 » : A votive altar, discovered in the ground in front of the ruins of a temple at Niha (see p. 15), in 1893, informs us that it was dedicated to the Syrian God Hadaranes whom penitent virgins served. One reads on one face of the altar, on both sides of a bass-relief representing the sacrifice of a bull :

HOCMAEA VIRGO DEI HADARANIS, QUIA ANNIS XX PANEM NON EDIDIT (sic) JUSSU IPSIUS DEI, Votum Libenti Animo Solvit.

« Hocmæa, a virgin dedicated to the god Hadaranes, as a memorial that she has not eaten bread for twenty years by order of this same god, willingly performs her vow ».

On another side is the inscription :

DEO HADARANI HOCHMAEA Votum Solvit

« Hocmæa performs her vow to the god Hadaranes ».

Above is a virgin's head, doubtless the portrait of Hocmæa.

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(1) *From Notes furnished the auther by Bishop of Salisbury.*

XI.

« This inscription has been often copied and always inaccurately, because of its position; I give here its text according to an excellent engraving which was made in 1866 by M. Joyau, an architect charged by the government with a mission in Syria, and which has been communicated to me by M. de Saulcy (see the Reports of the Academy of inscriptions, 1867, p. 19). The inscription is repeated on the bases of two columns on the eastern side of the platform of the temple, about ten meters from the ground (de Saulcy, journey II, p. 624); the letters are long and narrow. W. Orelli 1951.

M * DIIS HELIVPOL * PRO SAL

SDNANIONINIPIIFELAVGETIVLIAEAVGMATRIS
DNCASTR-SENAT-PATR-AVR.ANT.LONGINVS.
SPECVL.LEGIANECAPITACOLVMNARVMDVA*
AEREAAVROINLVMINATASVAPECVNIAEXVOTO
L.A.S

*** M * DIIS * HELIVP**

...VICTORIISDNANTONIIPIIFELAAG.ETIVLIAE
AVGMATRISDNCASTR...AT.P.RA...IONINIANAE
CAPITACOLVMNARVMDVAAEREAAVROINLVMIN
A.ASVA.ECV

M(agnis) Diis Heliopol(itanis), pro sal(ute) [et] victoriis d(omini) nostri Antonini Pii Fel(icis) Aug(usti) et Juliæ Aug(ustæ), matris d(omini) n(ostri) castr(orum) Senat(us) patr(iæ), Aur(elius) Ant(onius) Longinus, specul(ator) leg(ionis) I. [Ant]oninianæ, capita columnarum duæ ærea auro inluminata sua pecunia ex voto L(ibens) A(nimo) S(olvit).

« The barbaric form "dua" is repeated in the two texts. The formula "libens animo solvit" is misapplied to the capitals of columns; it is evidently a mistake on the part of the writer of the inscription, unless one wishes to read "ex voto libenti animo soluto".

« The first Antonian legion must be the first Parthian legion, to which other monuments have been found in Syria; one knows that during the reign of Caracalla, the majority, if not all the legions received the name of "Antonianiana" (1) ».

We have translated and commented on this inscription on page 41.

XII.

Arabic inscription on the gate of Damascus, one of the gates of the ramparts of Baalbek (see page 53).

بسم الله الرحمن الرحيم · امر بعمارة هذا الصور المبارك مولانا الملك
العادل المجاهد نور الدين ابو القاسم محمود بن زنكي بن اقسنقر ضاعف
الله لهُ الثواب وغفر لهُ ولوالديهِ يوم الحساب ابتغاء مرضاة الله وتقرباً
اليهِ في سنة ثلاث وستين وخمسماية

« In the name of the clement and merciful God. These blessed ramparts have been constructed by order of our just and militant sovereign, Nour-ed-Din Aboul-Kassem Mahmoud, the son of Zinki, the son of Aksankar. May God redouble towards him his favours and pardon him, as well as his father and mother on the day of great account. In the year five hundred and sixty three ».

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(1) *Greek and Latin inscriptions of Syria*, N° 1881, *by Mr. W. H. Waddington.*

XIII.

« Author's copy » : Arabic inscription in the tower built by the Arabs above the south peristyle of the pronaos of the temple of Jupiter (see p. 109).

بسم الله الرحمن الرحيم . استجد عمارة هذه القــلة في ايام مولانا
السلطان الاعظم شاهنشاه المعظم مالك رقاب الامم سلطان العرب والعجم
المؤيد من السماء المنصور على الاعداء الملك المنصور سيف الدنيا والدين
غياث الاسلام والمسلمين مبيد الطغاة والملحدين قاهر الخوارج والمتمردين
ملك البحرين خادم الحرمين قلاوون قسيم امير المؤمنين خلد الله ملكه
بتولي العبد الفقير الى الله مملوك دولته وغرس صدقته حسن بن محمد
المتولي يومئذٍ ووافق الفراغ من ذلك فـي مستهل رجب المبارك سنة
احدى وثمانين وستماية .

« In the name of the clement and merciful God. The construction of this tower was renewed during the reign of the grand Sultan, the great king of kings, who holds in his power the reins of the nations, the Sultan of the Arabians and the Persians, whom heaven has aided, the conqueror of his enemies, the avenging sword of religion, who holds the reins of the Islam, the exterminator of rebels and sectarians, the king of the two seas, the servant of the sacred places (Mecca and Medina). Kalaoûn partner of the prince of the believers. May God immortalize his reign ! — During the government of the humble servant of God, obedient to his authority, a plant dedicated to his service, Hassan, son of Mahomet, in the first of Radjab in 681 ».

XIV.

« Author's copy » : Arabic inscription in the large mosque, near the door of the S. angle, not marked with diacritical points, but of the same meaning as the preceding one. It indicates that a wall and some windows were rebuilt by the emir Nejmeddin Hassan, the governor of Baalbek and of its fortress, during the reign of the Sultan Kalaoûn, in the year 682 of the hegira, or 1283 of our era.

جدد هذا الحائط المبارك والشبابيك في ايام مولانا السلطان الاعظم
شاهنشاه المعظم مالك رقاب الامم سيد ملوك العرب والعجم والترك والديلم
مولانا الملك المنصور سلطان الاسلام والمسلمين قامع الكفرة والمشركين
محيي العدل في العالم سلطان البرين وملك البحرين خادم الحرمين الشريفين
ابي المعالي قلاوون قسيم امير المؤمنين خلد الله سلطانه وشدّ ازره ببقاء ولده
وولي عهده مولانا السلطان ابن السلطان الملك الصالح علاء الدين ادام
ملكهما · بتولي الامير نجم الدين حسن النائب بقلعة بعلبك ومدينتها ·
وذلك في سنة اثنين وثمانين وستمائة

XV.

« Author's copy » : Arabic inscription over the door of a room in the court of the large mosque, east side.

بسم الله الرحمن الرحيم · هذا ما وقفه وحبسه وابـ[ـده] في ايام
مولانا السلطان الملك الصالح ابي الفدا اسماعيل بن الملك العادل ابي بكر

بن ايوب العبد الفقير الى رحمة الله سبحانه ابو الحسن المتطيب على الفقهاء والمتفقهة على مذهب الامام الشافعي وعلى القراء بالضريح بالتربة المباركة وغيرهم مما هو مذكور في كتاب الوقف وذلك في شهور سنة سبع [وثلاثين وستماية]

« In the name of the clement and merciful god. His servant, who has need of the mercy of God (may He be praised) has founded and erected this in perpetuity as a pious legacy, during the reign of our Sultan El-Melek Es-Sâleh Abul-Féda Ismaïl Ibn El-Melek El-'Adel Abi-Bekr Ibn Ayoub Aboul-Hassan, chief of the lawyers and of all those who follow the rites of the Imam Ech-Chafi'i as well as the readers at the mausoleum of the blessed cemetery and at some other places, as it is mentioned in the deed of the legacy and that in the months of the year 637 ».

XVI.

« Author's copy » : Arabic inscription on the outer wall of the large mosque, west side.

بتاريخ شهر شعبان المعظم سنة اثنين وثمان ما[ية] ورد مرسوم شريف سلطاني الملك الناصر فرج بن مولانا السلطان الملك الظاهر برقوق خلد الله ملكه ورحم والده بابطال مظلمة المزازة والشحنكية عن البساتين ببعلبك المحروسة وانفذ المرسوم الشريف المقر السيفي جنتمر الناصري نائب السلطنة بها اعز الله انصاره فمن سعى في اعادة هذه المظلمة او اعان عليها فاولئك عليهم لعنة الله والملائكة والناس اجمعين

« In the month of Châban the august, in the year 802, an honourable imperial order arrived from El-Melek En-Naser Faraj, son of our Lord the Sultan El-Melek Ez-Zaher Barkouk, (whose reign may God perpetuate and may He receive his father into His pity) ordering the abolition of the unjust tax (called) El-Mazaza and (the tax called) El-Chahnakié, (which burdened) the orchards of Baalbek, the well-guarded. El-Moukirr Es-Sayfi Jantamar En-Nasiri, naïb (governor) of the Empire in this town (may God accord powers to his partisans), put this honourable order into execution. Whoever shall attempt to reestablish this tax and whoever shall substitute another for it, shall be cursed of God, of the angels and of all men.

XVII.

« Author's copy » : Another Arabic inscription near the preceeding, by the side of a half-blocked up doorway.

بتاريخ العشر الاخر من شهر رمضان المعظم سنة اثنين وثمانماية رسم
المقر السيفي جنتمر الناصري نائب السلطنة ببعلبك المحروسة بالكشف عن
تسعيرت القطن فكشف ان على كل راحلة شمالية درهم

« During the last ten days of the august month of Ramadan in the year 802, El-Moukirr Es-Sayfi Jantamar En-Nasiri, governor of the Empire at Baalbek the well-guarded, ordered inspection of the cotton to be compiled; it is instituted a tax of one drachme on every pack animal load coming from north.

XVIII.

« Copy of M. de Saulcy, Travels II, pl. 53 » : On the fragments of the architrave near the wall of the town, to the south of the temple, on the side of the hill : a tower, which is situated aside, has been constructed with the fragments of the monument to which this architrave belonged, and perhaps in demolishing it, another one was discovered. W. Corpus. Greek inscription 4523.

..... ΟΥ ΓΥΝΗ..... ΘΥΓΑΤΗΡ ΖΗΝΟΔΩΡΩ ΛΥΣΑΝΙΟΥ ΤΕΤΡΑΡΧΟΥ ΚΑΙ ΛΥΣΑΝΙΑ..... ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΚΑΙ ΛΥΣΑΝΙΑ..... ΚΑΙ ΤΟΙΣ ΥΙΟΙΣ ΜΝΗΜΗΣ ΧΑΡΙΝ ΕΥΣΕΒΩΣ ΑΝΕΘΗΚΕΝ

« I give here the restoration of the inscription proposed by the celebrated M. Ernest Renan and developed by him in a pamphlet on the tetrarchs of Abylene, read before the Academy of Inscriptions. In it will be found the indication and discussion of all texts and monuments relative to Zenodorus and his family. See also the mission to Phœnicia page 318 (1) ».

This inscription very probably belonged to the building on the site of which the Hotel de Palmyre now stands. It has entirely disappeared.

(1) *Greek and Latin inscription* N° 1880, *by Mr. W. H. Waddington.*

There were found in Baalbek several inscriptions written in Greek, Latin, and Arabic, which we have published in our latest German edition of 1900 and our Arabic one of 1904, where they could be consulted.

CERTIFICATES ADDRESSED TO THE AUTHOR.

AMERICAN GEOGRAPHICAL SOCIETY
11, West 29th. Street,
NEW-YORK.

August 1st., 1891.

Dear Sir,

I have just received from' the hands of Mr. A. Gallup, of this city, the copy of your interesting « Histoire de Baalbek », presented by you to the library of this Society.

The wonderful ruins and the present aspect of Baalbek are described with clearness in this little work, and I beg you to accept for your gift the thanks of the Council and the fellows of the Society.

Very Truly Yours
GEO. C. HURLBUT
Acting Sec'y.

Mr. Michel M. Alouf,
Baalbek, Syria.

SOCIÉTÉ
DE
GÉOGRAPHIE
Fondée en 1821
Reconnue d'utilité publipue
en 1827

—

Boulevard St.-Germain, 184,
PARIS

—

Paris, le 30 Avril 1890.

Monsieur,

La Société de Géographie de Paris se félicite de devoir à la libéralité de l'un de ses membres, M. le vicomte Adrien Fleury, un exemplaire de l'ouvrage que vous venez de publier sur l' « Histoire de Baalbek ».

La Société, qui a accueilli avec empressement cet intéressant ouvrage, nous charge de vous adresser ses sincères félicitations pour la pensée que vous avez eue de faire connaître l'histoire de la curieuse cité de Baalbek et d'en avoir décrit les importantes ruines. C'est un service que vous avez rendu à la science et la Société de Géographie ne peut que vous encourager à continuer des études si heureusement commencées.

Heureux d'être en cette circonstance les interprêtes de la Société de Geographie de Paris, nous vous prions d'agréer, Monseur, l'expression de nos sentiments les plus distingués.

Le Secrétaire Général
MAUNOIR

Le Président
de la Commission Central
Cte de BIZEMONT

à M. Michel M. Alouf — Baalbek.

DEUTSCHER VEREIN ZUR
ERFORSCHUNG PALÆSTINA'S

Sehr geehrter Herr !

Sie haben dem Vorstande des Deutschen Vereins zur Erforschung Palæstina's durch die Uebersendung Ihrer Schrift. « Histoire de Baalbek » (1890) eine grosse Freude gemacht. Ich spreche Ihnen im Namen des Vorstandes den herzlichsten Dank für Ihre freundliche Aufmerksamkeit aus.

Ich beglückwünsche Sie zugleich dazu, dass Sie Ihre Aufmerksamkeit und Ihre Zeit der Erforschung der alten Denkmäler und der alten Geschichte Syriens zuwenden. Der Deutsche Verein zur Erforschung Palæstina's hat von Anfang an betont, wie sehr wichtig es ist, dass die Bewohner Syriens die Erforschung ihres Landes selbst in die Hand nehmen und nicht Fremden allein überlassen. Nur durch die Bewohner selbst hann die Erforschung aller Verhältnisse eines Landes in volkommenem Mass ausgeführt werden. Ich begrüsse daher das Erscheinen Ihres Buches über Baalbek als ein erfreuliches Anzeichen dafür, dass die Bewohner Syriens selbst ihre Aufmerksamkeit der Geschichte ihrer Heimath zuweden.

Ich werde dafür Sorge tragen, dass Ihr Buch in dem litterarischen Iahresbericht der in unserer Zeitschrift alljährlich erscheint, erwähnt wird.

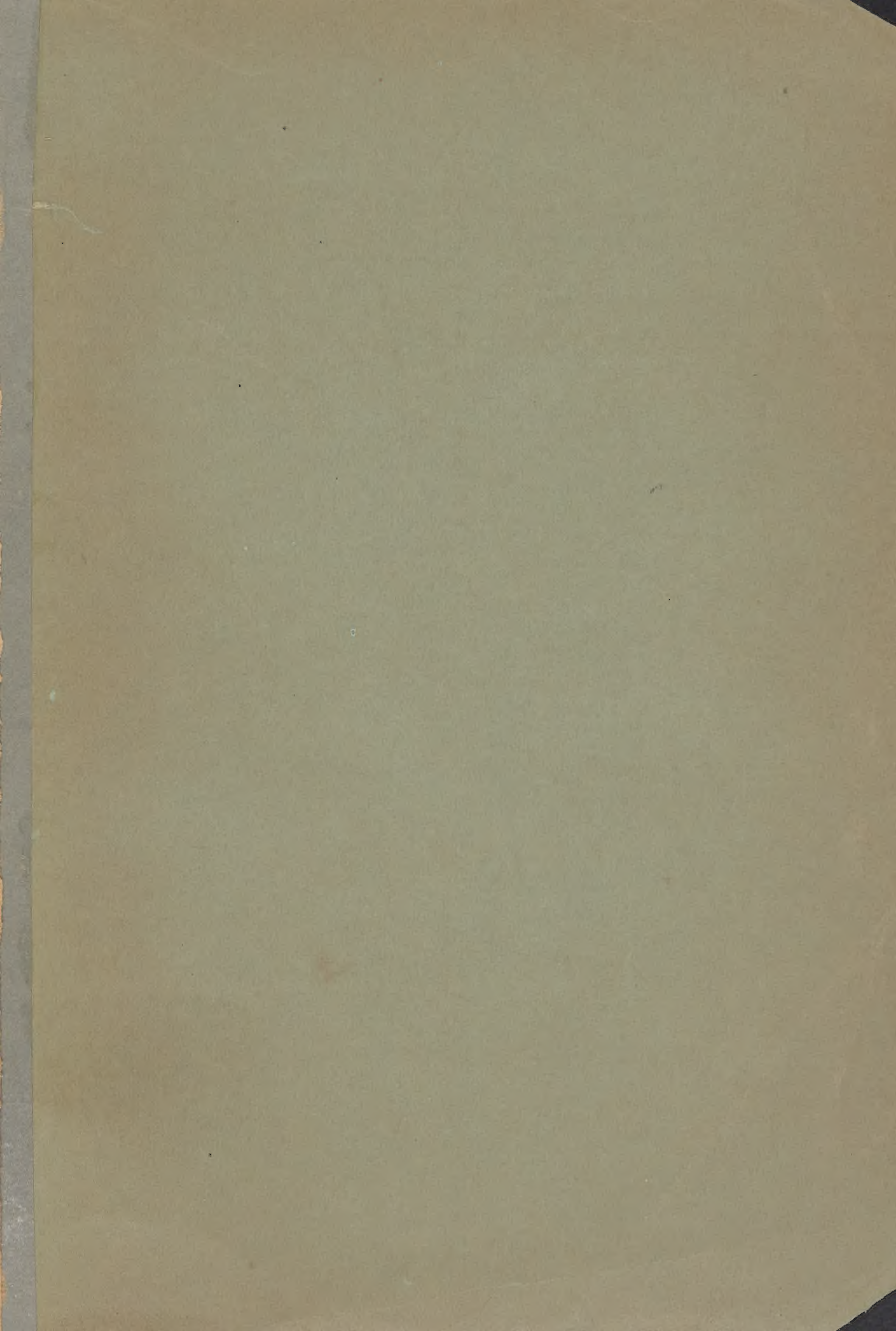
In vollkommener Hochachtung
ergebenst

Leipzig, 6 Marz 1892.

HERMANN GUTHE
Professor

Herrn Michel M. Alouf
Baalbek

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